



Tanta University
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The Translation of Metonymy in Selected Texts in the Hadith of the Prophet Mohammed (peace be upon him): A Pragmatic Study

**A thesis submitted to the Department of English, Faculty of Arts, Tanta
University in partial fulfillment of the requirements for the M.A. degree in
linguistics**

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SUMMERY.....

الملخص العربى.....

المستخلص العربى.....

DEDICATION

To my parents for their love, support, and constant prayers

To my entire-life husband: Amr

To my beloved brother: Ahmed

To my beloved sisters: Reham and Rawan

To my late supervisor: Prof.Awad AlKilany

To my sweet Kids: Abdullah and Mecca

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Reading conventions and transcription

The transcription symbols used in this dissertation follow the IPA conventions with some adaptations for typing convenience. The following is a list of the phonemic symbols used in this study.

Phonetic Symbol	Description	Examples
/b/	Voiced bilabial stop.	/bâ b/ a door
/d/	Voiced non-emphatic dental stop.	/dirç/ armor
/t/	Voiceless non-emphatic alveolar stop.	/tafâ ʔ ul/ optimism
/ḏ/	Voiced emphatic alveolar stop.	/ḏiffah/ a bank
/t̤/	Voiceless emphatic alveolar stop.	/t̤ ʔ ir/ a bird
/k/	Voiceless velar stop.	/kitâ b/
/q/	Voiceless alveolar stop.	/qalam/ a pen
/ʔ /	Voiceless glottal stop.	/ʔ byaḏ/ white
/f/	Voiceless labio-dental fricative.	/farâ šah/ a butterfly
/ð /	Voiced non-emphatic interdental fricative.	/ð irâ ç/ arm
/ð _ /	Voiced emphatic interdental fricative.	/ð _ alâ m/ darkness

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/ θ /	Voiceless interdental fricative.	/ θ awr/ an ox
/z/	Voiced alveolar fricative.	/zaytûnah/ an olive
/s/	Voiceless non-emphatic alveolar fricative.	/saçû dah/ hapiness
/ṣ/	Voiceless emphatic alveolar fricative.	/ṣadû qah/ friendship
/š/	Voiceless palate-alveolar fricative.	/šâ çir/ a poet
/x/	Voiceless velar fricative.	/xalî fah/ a caliph
/g/	Voiced uvular fricative.	/guşn/ a branch
/ç/	Voiced pharyngeal fricative.	/çaqd/ a contract
/ħ /	Voiceless pharyngeal fricative.	/ħ urriyyah/ freedom
/h/	Voiceless glottal fricative.	/Hilâ l/ crescent
/j/	Voiced palatal affricate.	/jûç/ hunger
/m/	Voiced bilabial nasal.	/mir ʔ âh/ mirror
/n/	Voiced alveolar nasal.	/naş ħ ah/ a piece of advice
/l/	Voiced dental lateral.	/la ħ ð ah/ moment
/r/	Voiced alveolar trill.	/riwâ yah/ novel

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/w/	Voiced bilabial semi-	/wudû ʔ / ablution
	vowel.	
/y/	Voiced palatal semi vowel.	/yawm/ a day
/i/	High front short unrounded vowel.	/kitâ b/ a book
/ /	High front long unrounded vowel.	/rabî ç/
/a/	Low central short vowel.	/qara ʔ a/ he read
/a	Low central long vowel.	/ba ħ i θ / a researcher
/u/	High back rounded short vowel.	/qur ʔ n/ quran
/û/	High back rounded long vowel.	/ ħ ût/ a whale

Gemination

Geminated Arabic consonants, i.e. long consonants, are indicated by doubling the phonemic symbols. Doubled consonants are longer and more tense than short consonants, e.g. /haddatha/ "he told about something".

Elision

Elision here refers to the omission of the voiceless glottal stop / ʔ / and the following vowel sound in connected speech. It is indicated by a hyphen (Saleh

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XVII). For example, the two words /Nikâḥ / and /ʔanna s/ are transcribed, in connected speech, as /Nikâḥ u-nn s/ "marriage of people".

Assimilation

The /l/ sound of the Arabic article /ʔal/ is assimilated into the initial sound of the noun or adjective to which the article is prefixed. This occurs when /ʔal/ is prefixed to a word beginning with any of the following consonants: /t/, /θ/, /ð/, /d/, /r/, /z/, /s/, /š/, /ṣ/, /ḍ/, /ṭ/, /ʔ/, /n/ and /l/ (XVII-XVIII). For example, الشمس "the sun" and الطائر "the bird" are transcribed as /ʔšams/ and /ʔt̤t̤aɪr/.

In connected speech, the final consonant sound /n/ is assimilated into one of the following initial sounds: /y/, /w/, /l/, /m/ and /n/. Therefore, a gemination is produced at word boundary and it is indicated by a dash (XVII-XVIII). For example, the pronoun من /man/ "who" and the verb رأى /raʔâ/ "saw" are transcribed in connected speech as /mar-raʔâ/. The consonant /n/ is replaced by /m/ before /b/ whether in the same word or at word boundary, e.g. ذنب /ðamb/ "sin" which is originally /ðanb/.

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LIST OF ABBREVIATIONS

SL: Source Language

TL: Target Language

TT: Target Text

ABSTRACT

Figurative language is a common phenomenon in all aspects of communication. Figures of speech are used for many purposes such as delivering the meaning in a much more beautiful and expressive way. Thus a commonly used trope of figurative language is chosen for the sake of this study. Metonymy in English is translated into two different types of literary devices in Arabic, i.e., *Kinaya* and *Majaz Morsal*. The corpus of the study is drawn from selected metonyms in the prophetic tradition in *Sahih Al- Bukhaari* and their translations by Khan (1997). These metonyms are manually extracted, analyzed and followed by the evaluation of their translation. In fact, a religious text has its own special nature and distinctive style that keep it unique in character. This makes the translation of prophetic tradition and its figures of speech a tough task for translators. Thus, the present study investigates to what extent the translator manages to deliver the intended meaning without sacrificing the beauty of the figure of speech used in its source language.

CHAPTER ONE

INTRODUCTION AND RESEARCH METHODOLOGY

1.1 Introduction

In Islam, the Qur'an is the first religious source which Muslims consider the verbatim word of Allah and the final divine revelation, the Sunnah (as recorded in the Hadiths of the Prophet Muhammad) is deemed one of the essential sources of Islamic teachings and values. In this regard, Fauzan and Othman (2006: 1704) assure that "*Al-Quran* is the primary source and *Al-Hadith* [or the sayings of the prophet] is its close supplementary, and thus Muslims treated both texts as their primary sources". Taqi (2009: 60) assures that the pious *Sunnah* is closely related to the Holy Quran: "the sayings of Prophets about religion and Shari'ah are derived from the *Quran*". The Islamic religion is not to be perfected without the Sunnah (as recorded in the *hadiths* of the prophet Muhammed peace be upon him). In the Holy Quran there are verses like:

(البقرة، ١١٠) "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ"

"Wa ٱ qîmu-ssalâta Wa ٱ âtu-zzakâta Wa ٱ tîu-rrasûla Lçallakum Tur ħ
amûn"

and "So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy". (Picktall, 2, 110.)

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The verse that says "وَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ" (البقرة، ١٩٦)

"Wa ʾatimmu-l ḥajja wa-l-ʿumrata Lillāh"

Translated as: "Perform the pilgrimage and the visit (to Makka) for Allah".

(Picktall, 2, 196)

The Sunnah is legal customs and practice of the prophet Mohamed peace be upon him. Allah said in the Holy Quran:

"وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ" (النحل ، ١٤٤)

"Wa ʾnzalnā ʾilayka- ḏ ḏ ikra Litubayina Li-nnasi Mā Nuzzila ʾilayhim"

“And we have revealed unto thee (Muhammed) the Rememberence that thou mayst explain to mankind that which hath been revealed for them “(Pickthall, 16, 44).

The Sunnah tells about the manner of life a Muslim should lead. We know from the *Sunnah* many things as well as details not mentioned verbally in the *Quran*. For instance we know from the *Sunnah* the pillars of a prayer, what invalidates our prayer, how to pay money for *Zakah* (alms giving), and how to perform Hajj and Omra. We also know that the prayer of ḏuhur (the Muslim

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Noon prayer) consists of four Rakaas (prayer units), etc. All these questions would be answered through the *Sunnah*.

Therefore, the *Sunnah* is an interpretation for the Holy *Quran* and it cannot be absolutely ignored in the Islamic religion. For instance, in the saying of *Miqdam bin Ma'dikarib Al-Kindi* who narrated that:

عن مقدم بن معد يكرب الكندي أن رسول الله صلى الله عليه وسلم قال: "يوشك الرجل متكئاً على أريكته يحدث بحديث من حديثي فيقول بيننا وبينكم كتاب الله عز وجل ما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمانه ألا وإن ما حرم رسول الله صلى الله عليه وسلم مثل ما حرم الله".

"çan Miqdâm bin maçdyakreb ʔ lkindiy ʔ nna Rasûla-llâhi Salla-llâhu çalayhi
wa Sallama Qâl: Yûšiku-rrajulu Muttaki ʔ an ʔ lâ ʔ rîkatihi Yu ħ addi θ u Bi
ħ adi θ i-min ħ adi θ î Fyaqûlu Baynana wa Baynakum Kitâbu-llâh Mâ
Wajadnâ Fîhi Min ħ alâlin ʔ is` *ta ħ lalnâhu Wa Mâ Wajadnâ Fîhi Min
ħ arâmin ħ arramnâhu ʔ lâ wa ʔ inna Mâ ħ arrama Rasûlu-llâhi Salla-
llâhu çalayhi wa Sallama Mi θ lu Mâ ħ arrama ʔ llâh"

The Messenger of Allah said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my Hadiths is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible,

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we will take as permissible and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah has forbidden is like that which Allah has forbidden “. (*Sahih Al-Bukhary, Hadith* No. 1412)

A well-informed interpretation of such religious texts like the *Quran* and the *Sunnah* is fundamental both to the faith of millions of Muslims throughout the world and to the understanding of the non-Islamic people of their religion. Fauzan and Othman (2006: 1707) assure that correctly: "Non-Arabic speaking Muslims need translation with the texts for easier understanding of the Arabic texts". In translating *Hadith* and religious texts in general, Denis Johnson-Davies (1983) says: "accuracy must have ascendancy over every other consideration". He also avers that translating *Hadith* for him has been a "challenge" (83). His criteria "in translating a religious text, as for instance *hadith*, one is continually conscious for being accurate over any other consideration (92). These texts will be read in a devotional frame of mind.

Since the need for translation and translators has increased in our time, it is the responsibility of Arab translators to convey the message of Islam. Either those translators could convey the divine revelation and the prophetic guidance honestly to the target language or they may misinterpret these texts and tarnish the image of Islam.

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` Not all of those who are with bilingual language proficiency could make a good translation of a text. They probably are able to express what they want to say in two languages but they may not be able to convey the meaning of some text to the other language perfectly, let alone a religious complicated sacred text which is full of figures of speech and which is not easy even for many people whose mother tongue is Arabic. Hence, dealing with a religious text like The Holy *Quran* or the *Sunnah* is both challenging and awesome. It would be so daring task to deal linguistically with an original and authentic Arabic text using borrowed tools from English language. Waïet (2008) assures that an authentic meaning conveyed is that of divine words, in the Quran, and the meanings of the speech of the Prophet as the person who has got a sharper tongue than any one else. Thus, the translator of such religious texts should have a perfect command of the target language (TL) and the source language (SL) not to underestimate the words of Allah and his messenger. It is noticeable that many of those who translate the religious texts have no sufficient command of the target text which results in conveying the noble sense and the high style of the sacred text in a less eloquent style of language. Just like a handsome man dressed in rags (Waïet, 2008

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1.2 Purpose of the study

The purpose of the present study is to show how to translate metonymy in the *Hadiths* of the Prophet Mohammed (peace be upon him) and whether an utterance, considered metonymy, is to be translated semantically or pragmatically. Hence, the study highlights the boundary between what counts as semantics and what counts as pragmatics and that is a matter of open debate among linguists. Both pragmatics and semantics deal with meaning. So, there is an intuitive sense in which the two fields are closely related. To be more precise, the study examines how to interpret an utterance in a social context. It deals with translating Metonymy which according to the *Cambridge Oxford Dictionary* is "the act of referring to something using a word that describes one of the qualities or features. *The Merriam Webster Dictionary* (Online) defines it as "a figure of speech consisting of the use of the name of one thing for that of another of which it is associated such as 'crown' in 'lands belonging to the crown". Also, according to the *Oxford English Dictionary* (The Compact Edition), it is "a figure of speech which consists in substituting for the name of a thing the name of an attribute of it or of something closely related" (*OED*, 1784). Hence, it is a figure of speech or in which one word or phrase is substituted for another. Metonymy is also a rhetorical strategy of describing something directly by referring to things around it.

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1.3 Context of the problem

1-What are the problems that face the non-Arab target reader to get the meaning of the euphemistic expressions in prophetic tradition, which are obvious to native speakers of Arabic?

2-What are the problems that may face the translator of such euphemistic expressions in prophetic traditions?

The above two questions are considered two sides of the same coin to make the target reader get the intended meaning.

A non-Arab target reader - who does not master all the intricacies of the Arabic language, and who may face some difficulties in understanding things that may be obvious to the native Arabic speakers –should get the intended meaning through translation. The study supposes that a translator of such euphemistic expressions in prophetic traditions will face many problems in the process of translation, in addition to the losses that occur in translating the euphemistic meaning.

Hence, the process of translating such euphemistic expressions, which contain figures of speech like metonymy, is considered a tough task. First of all, the translator should know how to overcome the cultural and linguistic boundaries between the two languages. In addition, the translator should read and get the

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meaning of the source text well. In other words s/he should try to understand the feelings and thoughts of the speaker. Both Enani (2000: p.49) and Lufkin (1969: p.3) point out that a good translator should be perfect at both the source language and the target one. Aneas (2004: p.133) further emphasizes that the translator should master both languages whether oral or written. The translator should be a creator who could master the two languages and could regenerate the source text while maintaining the sense and style of the original text as possible as s/he can. Finally, because of having mistaken in translating some euphemistic expressions owing in part to the failure to grasp the figurative aspects, the translator should be a hard working researcher as the translation of literature depends basically on literature. Tilak Maharashtra (2016) defines a figure of speech as "a departure from the ordinary form of expression, or the ordinary course of ideas in order to produce a greater effect" (p. 94). There is no doubt that figures of speech contribute to making the text more beautiful. They are like jewelleries which decorate a piece of language. They already give the reader a deep feeling of satisfaction. However, they make the translator's job more difficult.

Other main difficulty of translating euphemistic expressions in prophetic tradition lies in the cultural differences. Therefore, Snell-Hornby (1995) states that "since different languages conceptualize and create symbols in varying ways, and

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therefore, the sense of the metaphor is frequently culture specific" (p.56). Waïet (2008) assures that there is also an apparent obvious reason that leads to the difficulty of rendering *Hadith* which is the lack of English equivalences. He contends that there are some terms in Arabic have not equivalences in English. For example, the term "زكاة" "*Zakâh*" is usually translated as "charity" or "alms giving" which means "صدقة" "*Sadaqah*". There are also some terms in Arabic such as "محرم" "*Ma ḥ ram*" which needs to be translated into and interpreted in more than one word, because there is no such single word in English that could indicate the Arabic term "محرم" "*Ma ḥ ram*" which refers to the male who escorts a related female who should be his sister, mother or wife in her day to day errands.

The Islamic religious texts - like *The Quran* and the *Sunnah* – employ many stylistic, linguistic and rhetorical features that result in an effective and sublime style. This use of linguistic and rhetorical features challenges translators of (*The Quran* and the *Sunnah*), especially when translating such literary devices metaphor, assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy and homonymy. Sometimes, literary translation of these literary devices does not convey the intended meaning.

There is an important Quranic verse:

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"اقتلوا يوسف أو اطرحوه أرضا يخل لكم وجه أبيكم و تكونوا من بعده قوما صالحين" (سورة

يوسف، الآية رقم ٩)

" ʔ uqtulû Yûsuf ʔ aw-itra ħ ūhu ʔ rḍan Yaxlu Lakum Wajhu ʔ bîkum Wa Tak
ûnû Mim-baḥdihi Qawaman Ṣali ħ in"

"Kill Joseph, or cast him forth into some land, that your father's face may be free for you and thereafter you may be a righteous people". (Arberry's translation) (Surah Yusuf) (12:9).

Arberry's literal translation of the metaphorical expression is completely out of context. Therefore, the recipient may not comprehend the literal translation (your father's face may be free for you). The metaphorical expression in the above verse means that the attention and care of the prophet Jacob will be passed on to his sons after killing Joseph, who received more care from his father.

However, Muhammed Marmaduke Pickthall renders the same verse in a different way. He translates it as:

"(one said): kill Joseph or cast him to (some) other land, *so that your father's favour may be all for you*, and (that) ye may afterward be righteous folk" (Pickthall, 1996, p.236).

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Pickthall could grasp the intended meaning of the verse especially the meaning of the figurative part "يخل لكم وجه أبيكم". He then explains it in his translation in order to make the translated English text get closer to the original authentic Arabic text (the *Quran*) and be comprehensible. Hence, to address the problem of translating a metaphor in the *Quran*, the appropriate way is to explain or paraphrase the translation to make it more comprehensive for the target audience.

The same case is applied when we translate metonymy in *Hadiths*; for example: The prophet (peace be upon him) said:

"إخوانكم خولكم جعلكم الله تحت أيديكم" (صحيح البخارى، ٣٠)

" ʾ ixwânuḡum Xawalukum Jaçalahumu-llâhu Ta ħ ta ʾ yd îḡum"

"Your slaves are your brothers and Allah put them under your hands" (Sahih Al Bukhary, (*Hadith* No. 30).

The literal translation "under your hands" is completely out of context and the audience could not comprehend it. Therefore, it should be paraphrased and explained rather than translated literally. The more comprehensive translation is "under your command", as (Muhsin Khan: 1997) renders it, or as "under your thumb" as it is translated by the researcher.

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1.4 Research Objectives and Questions

The study aims at probing how to translate metonymy in the Hadith of the prophet Muhammad (peace be upon him) with special emphasis on semantic and pragmatic meaning.

Thus, in line with the aforementioned, the research questions that guide the present study can be stated as follows:

- 1- How to translate metonymy in the *Hadith* of the prophet Muhammad (peace upon him) regarding semantic, pragmatic, and contextual levels?
- 2- What are the reasons that make us use metonymy to express some meaning in Arabic?
- 3- What are the reasons that make a word (an expression) taboo?
- 4- What makes words taboo in some contexts and proper in other contexts?
- 5- How can a translator of prophetic tradition deal with a euphemistic metonym to make the non-Arabic target reader get the intended meaning?

For the sake of answering the previous questions throughout this study, the researcher is not satisfied only with mentioning the metonymic expression, but prefers to mention the entire hadith to enroll the target reader in the mode of the *hadith* and let him/her make use of the teachings of *Sunnah*. The study is

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targeted at quoting the *hadith* itself. Thus, the study makes the metonymic expression in the *Hadith* as an entrance to achieve this purpose.

1.5 Research significance

The *Sunnah* (as recorded in the Hadiths of the Prophet Muhammad (peace be upon him)), like the *Quran*, is unique since its contents are not confined to a particular topic or style; it contains the foundation for an entire system of life covering a wide range of issues presented cohesively. The rationale behind this study lies in that a great book of *Sunnah* like *Sahih Al-Bukhary* did not receive the attention it deserves from modern linguists. Abu Hatab (2003: p.44) states that "most studies about the *Quran* are in Arabic and English linguistic studies of *Quran* are rare and more work is needed" and we may find the same problem in *Sunnah*.

The holy *Quran* and the *Sunnah* are full of scientific realities and moral guidances, written in a wonderful dandyism that is full of excessive refinement, which are the pressing need of man and society. Hence, much more linguistic and scientific studies in *Quran* and *Sunnah* are needed in favor of humanity's happiness.

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In addition, figures of speech in the *Hadith* of the prophet Mohammed (peace be upon him) have been rarely an object of linguistic study. A study like this could provide the society with a deeper appreciation of its aesthetic and creative value in enhancing communication. It is hoped that this work will be a considerable contribution in presenting the difference between the literal and pragmatic meaning, and which one of them is better used in order to make the reader, or the audience, get the meaning which the speaker intends.

1.6 Literature review

Tawfiq (2003) does a research on figurative language in the *Quran*. In his study he discusses the problems which face the translators of the meanings of the *Quran*, especially when translating the figures of speech. He compares four translations of *Quran*, namely Arberry, Dawood, Ghali, And Yusuf Ali.

El-Zeiny (2005) clarifies the problems of translating euphemism in the prophetic tradition, especially when the target reader is a member of non-arab society, in prophetic tradition in *Sahih Al Bukhary* rendered by Khan. She discusses the problems of translating euphemistic expressions in prophetic tradition and suggested solutions of them.

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Abdullah (2008) tackles euphemism and dysphemism in the Holy *Quran*. He discusses the problems of translating euphemism and dysphemism in three translations of the meanings of the *Quran*, namely Ali, Ghali, and Picktall.

Haugh (2002) states the fact that explicit and implicit meanings intuitively overlap, and thus do not provide a suitable basis for distinguishing implicature from other types of pragmatic phenomena. He affirms that implicature constitutes something else inferred by the addressee that is not literally said by the speaker.

Several recent studies have explored metonymy in the light of the Relevance theory. Barbara Rebollar (2014) analyses metonymies from a relevance theoretic perspective. She argues that metonymies are used as reference tools to refer to individuals or objects lying outside their linguistically-specified denotation. She also outlines how the intended referent might be identified by the property the speaker singles out for the hearer to focus on.

Amira D. Kashgary (2008) argues that if equivalence is the essence of translation, non-equivalence constitutes an equally legitimate concept in the translation process. Ghazala (2004) says that non-equivalence in translation is discussed and substantiated by evidence and examples in the process of translating from Arabic into English. Baker (1992) affirms that the Arabic and English language belong to two different cultures and hence, provide good evidence for the

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possibility of translating what is sometimes referred to as “untranslatable” due to non-equivalence or lack of equivalence. For example, Arabic is rich in cultural specific terms and concepts that have no equivalents in English. Yet, these terms can be translated to English using one of the strategies suggested for translating non-equivalence to convey their conceptual and cultural meanings to the English speaking readers. There are many studies that pay attention to euphemism, which is included in our study. Warren’s (1992) study of euphemisms in English investigates the semantic innovations including particularization, implications, metaphors, overstatement, metonymies and reversals.

In Arabic, Hejazi (1986) deals with "Kinaya", metonymy in prophetic tradition in *Sahih Al-Bukhary*. He discusses the different functions of metonymy in Arabic. Hejazi maintains that the main function of metonymy in Arabic is to express the undesirable and inappropriate words or expressions in a delicate euphemistic way. Metonymy is the most suitable figure of speech which might be used to avoid referring in a direct way to sexual relationship. There are other studies in Arabic; they are the study done by Yusuf Abulqdots (1998) on the metonymy in the Arabic language in Qatar, the study done by Abd Al-Qaher Al-Jurgany (2001) on the secrets of figurative language in Egypt, and finally, Ahmed Hendawy (1994) who investigated “Metonymy in the Arabic language for Ibn Manzour”. Hence,

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this study comes to fill in a gap in linguistic research of translating metonymy in the Hadith of the prophet Mohammed (peace be upon him).

1.7 Methods of the research:

This study draws its corpus from the metonyms in prophetic *Hadiths* in *Sahih-Al Bukhary* and its translation by *Khan* (1997) that is considered the most reliable source of authentic Hadith of the prophet Muhammed peace be upon him. The corpus of the study is divided into two parts. The first part of the corpus of the study is about the meyonyms for taboos which contain 24 expressions that indicate to the sexual relationship between a man and a woman which are included in 21 Hadiths in *Sahih Al-Bukhary*, in addition to 2 metonymic expressions referring to excretion affairs mentioned in 1 Hadith in *Sahih Al-Bukhary*. The second part of the corpus of the study includes 7 Hadiths that deal with metonyms in *Sahih Al-Bukhary* for untaboosed topics extracted manually, and classified in terms of their types in Arabic language: Kinaya or *Majaz Morsal* "كناية أو مجاز مرسل" since the word "Metonymy" is used to express both "*Kinaya*" and "*Majaz Morsal*" in Arabic. The study explains what is meant by "*Kinaya*" and "*Majaz Morsal*". In Arabic, "*Kinaya*" is almost Metonymy and is used for the same purposes of using metonymy in English. However, "*Majaz Morsal*" is classified into ten types illustrated throughout the study.

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The linguistic analysis is provided in order to enable the reader to understand the cultural background of the *Hadiths* in this era. The analysis is based mainly on the commentary of Ibn Hajar Al-Asqalany. Since there are many expressions need to be interpreted first in Arabic language then be translated to English language. The linguistic analysis depends on Arabic monolingual dictionaries such as Ibn Manzuur's *Lissan Al-`Arab (The Arab Tongue)*. The expressions considered metonyms in Hadiths are analysed under its translation. The English translation of the metonymic expression in the Hadith is evaluated. Therefore, the aim of the study is to identify to what extent the translator succeeds to convey the intended meaning maintaining the beauty and high figurative style of the original text as much as possible. If the translator fails to reproduce these metonyms correctly, a suggested translation is provided.

1.8 Methodology of the study:

The following procedures are followed in the analysis of the data under investigation:

1-Classifying the corpus in two sets: the metonyms for taboos related to sexual relations and excretion affairs, the metonyms for untaboo topics classified in *Kinaya and Majaz Morsal*.

كناية و مجاز مرسل

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2-Identifying the semantic meaning as well as the pragmatic meaning of each utterance considered metonymy.

3- Identifying the type of metonymy in the Arabic language affecting the interpretation of the Hadith whether it is *Kinaya* or *Majaz Morsal*.

4-Classifying the selected hadiths: sex, excretion affairs, and Hadiths with *Kinaya* and *Majaz Morsal*.

5-Mohammed Mohsen Khan's translations of such hadiths into English are shown. The hadith is presented and it shows where a euphemistic metonym occurs

6-Identify the strategies and methods adopted in translating metonyms included in the Hadith at hand whether it is foriegnization or domestication.

7-Investigating the problems of translating euphemistic and taboo expressions into English in selective *hadiths* of the prophet Mohammed – peace be upon him- contained in *Sahih Al-Bukhary* by Khan (1997).

8-Figuring out which translation conveys the meaning and the good style of the hadith, represented in the euphemistic expression, honestly and accurately and which translation ignores and sacrifices euphemism for the sake of the intended meaning of the *hadith*.

9-The main aim of the researcher in this study is not only to show the metonymic utterance but also she does her best to show the largest amount

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of prophetic tradition including what is said ,done, or reported by the prophet Muhammed, peace be upon him.

Finally, all the research endeavours are dedicated to clarify the meaning of the metonymic expression in the *Hadith* trying to combine the intended meaning and the euphemistic meaning in the most beautiful, effective and expressive term in order to get near to the speech of the person who has been sent with *Jawami' Al-Kalim* (i.e., the shortest expression carrying the widest meanings) and who is characterized in the Holy *Quraan*, in the Surah of THE STAR as “He does not speak of his own desire. It is (his speech) nothing save an inspiration that is inspired” (rendered by the researcher)

"و ما ينطق عن الهوى إن هو إلا وحي يوحى".

"Wamâ Yantiqu çani-lhawâ ʔ in Huwa ʔ lla Wa ħ yu-yû ħ â"

1.9 Design and organization of the study:

This study consists of an introduction (chapter one), other two chapters and a conclusion. Chapter one which is **the introduction and research methodology**, underlines the topic of this study as well as the methodological issues such as the significance and rationale of the study, its purpose, method, procedures and organization.

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The second chapter is a **theoretical frame work** which is about translation, translating religious texts, the translator's tough task and how to translate figurative aspects especially metonymy. This chapter also presents the two strategies of translation, foreignization and domestication, which translators may use while translating metonyms. It also includes some points to identify the meaning and functions of cognitive linguistics, semantics, pragmatics, and sociolinguistics and their effective role in translating metonymy in addition to the Relavance theory in which it has been proved that some of the figures of speech like metonymy are an application of the relevance theory and its implicature dynamics.

Then; there is the third chapter which tackles metonymy, euphemism, taboos and euphemistic metonyms in Arabic and English.

The fourth and last chapter, **metonymy in selected texts in the Hadith of the prophet Muhammed peace be upon him**, is solely dedicated to analyzing and evaluating the data collected from prophetic tradition using the procedures mentioned in the research methodology and the strategies metioned in the second chapter, foreignization and domestication. The researcher intentionally mentions not only the metonymic utterance but also the whole text of the Hadith in order to involve the reader through the morality and spirituality of the honorable Sunnah. It

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also represents suggested translations when the translation at hand fails to reproduce the original metonymy.

Finally, the **conclusion** sums up the results and findings of the study

CHAPTER TWO

THEORETICAL FRAMEWORK

This chapter discusses the problems of translating religious texts, the translator's tough task and how to translate figurative aspects especially metonymy. The chapter includes some points to identify the meaning and functions of cognitive linguistics, semantics, pragmatics, and sociolinguistics and their effective role in translating metonymy. It also presents the two main translation strategies which represent the basic theoretical background for the present study: domestication and foreignization. To choose a much more proper translation strategy the following points are presented:

2.1 Definitions of Domestication and Foreignization:

Domestication and foreignization are presented as the only two methods of translating any text by Schleiermacher (1813). On the other hand, Venuti argues that: "Either the translator leaves the author in peace, as much as

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possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him" (Venuti, 1995, 19). The former stands for 'foreignization' and the latter stands for 'domestication'. Thus, foreignization gets nearer to the author of the original text while domestication gets closer to the reader of the target text. Foreignization is the best translation strategy in Schleiermacher's opinion (Qtd., in Baker, 1998, 242).

Venuti (1995) maintains that domestication is "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home" (20). Therefore, he means that the domesticating method is a target-culture oriented translation of the original text which aims at conveying the unusual expressions of the source culture to some familiar ones for the target readers. On the other hand, the foreignizing approach is "an ethno-deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (20). In other words, the foreignizing approach is a source culture oriented translation of the original text which is designed to transfer unusual expressions, values and culture of the source language into the target language.

It is believed that domestication and foreignization are used to show to what extent the source text is conveyed to the target culture. Yang (2010) clarifies that domestication and foreignization are concerned with the two

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cultures, the former refers to replacing the source culture with the target culture and the latter is related to preserving the differences of the source culture. Only when there are differences in both linguistic presentation and cultural connotation, domestication and foreignization exist. (Yang, 2010, p. 77)

Shuttleworth and Cowie (1997) attempted another definition of domestication and foreignization. To them, domestication is " the translation strategy in which a transparent fluent style is adopted in order to minimize the strangeness of the foreign text for TL readers" (p.59). They also maintained that foreignization is "the type of translation in which a TT is produced which deliberately breaks target conventions by attaining something of the foreignness of the original" (p.59).

2.2 The nature of the two strategies of translation (domestication and foreignization):

Domestication and foreignization are the two main strategies of translation used for conveying linguistic and cultural contents. The two strategies are really inseparable. Zeng states that, "Absolute foreignization and domestication did not exist" (2012, p.26). He indicates that foreignization resides in domestication and also domestication includes foreignization. It is

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really a tough task for the translator to choose between the two strategies of translation. Schaffner and Adab (1995) state that:

"The problem for the translator is how to comply with cultural norms, i.e. to decide which norms take priority, whether the cultural norms of the SL community as reflected in genre conventions, the cultural norms of the TL community, or perhaps a combination of the two, a compromise between two or more cultures. The choice of a cultural strategy may result in source culture bound translation, target-culture bound or in a hybrid." (p.329)

2.2.1 The nature of foreignization:

In foreignization the TL readers are drawn closer to the source culture and values letting the limitations and conventions of the TL be broken by such a translation strategy. Therefore, a cultural exchange is possible and available. For Zeng (2012), a text translated in foreignization strategy should reflect:

"The style of exotic ethnic identity and language feature, so that the readers can feel the emotions and cultures of different nations, and the ethnic differences in cultural and linguistic translation. It is good for enriching language translation expression and exchanging cultures." (p.25)

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However, there is still a problem in foreignization strategy which is that the target reader may be astonished by the unfamiliar alien terms of the SL. Venuti views that the foreignization strategy is highly desirable because the world's need for cultural exchange. It doesn't matter to find a strange word of the SL because this strange word helps in the prevailing of cultures all over the world.

Foreignization can be described “in terms of 'non-fluent' and 'intransparent'” because it reflects the differences of cultures and languages (Zeng, 2012, p.25). Venuti (1995) sums foreignization strategy up as it can use "a discursive strategy that deviates from the prevailing hierarchy of domestic discourse... but also by choosing to translate a text that challenges the contemporary canon of foreign literature in the target language" (p.149)

2.2.2 The nature of domestication:

Nida argues that the domesticating method is "an easy and natural style in translating, despite the extreme difficulty of producing it... nevertheless, essential to producing in the ultimate receptor a response similar to that of the original receptor" (p.163). Thus, the translator gets near to the TL as he renders the alien terms related to the SL values and cultures in a more familiar ones for the TL readers. Therefore, the TL readers are able to understand the target text and avoid cultural conflict (p.26). In order to avoid cultural conflict,

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Kemppanen, Janis and Belikova (2012) argue that "very often- and probably as recommended-figurative idioms are translated by using a domesticating strategy" (p.135). This strategy is so clear in a lot of idiomatic phrases all over the world. A certain idiom in a certain language is conveyed to the TL in a domestication translation strategy. That is because this strategy enables the translator to replace the alien terms of the SL by familiar ones for the target reader. For example, note the Arabic idiomatic proverb:

"كفى القدرة على فمها تطلع البنت لأُمها"

" ʔ ikfî-lqidra ʔ lâ Fummhâ Titlaç ʔ ilbint-lummahâ"

whose equivalent in English could be: "Like father, like son". The domesticating method is preferred here to the literal, rather meaningless translation which could be: "Turn the pot over its top, the daughter will resemble her mother". This example proves that domestication in Venuti's words "seems less of an exchange of information than an appropriate of a foreign text for domestic purposes" (1995, p.26). Thus, the domestication approach can be described as 'fluent' and 'transparent'.

2.3 Why the Foreignizing method?

El-Zeiny (1994, pp.:325-26) has managed to collect a set of elements which show the importance of adopting the foreignization method when translating religious texts like Hadith. Foreignization is recommended to:

- 1 – avoid any modifications that translators may add because of their negative attitudes towards Hadith.
- 2 - The translator sometimes renders the image of the SL by providing its equivalent in the TL and this is a risk because the produced image may be less effective or inaccurate.
- 3 - Figurative language can be culture bound and there are cultural differences between the two languages. Thus, it is difficult to find its equivalent in the TL.
- 4 - The translated text (English) should have the impact and features of the SL (Arabic). Thus, if it is translated into another language (e.g. French), the new translation should not be away from the original text (Arabic) in order not to be alien and far away from reality.

The researcher is convinced with Elzeiny's point of view and preferred the foreignization method when rendering the figurative language in the prophetic speeches in order to introduce the taste of the original culture to the target language readers especially when the target reader is non-Arab Muslim.

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2.4 The concrete difference between the two strategies:

The aforementioned examples sum up the difference between the two strategies in that:

If the translator succeeds in conveying the intended meaning and the euphemistic figurative image to the target language, the strategy used is foreignization. However, when the translator manages to reflect the intended meaning by using literal equivalent translation of the image but he fails to convey the figurative image to the target language, then the strategy used is foreignization. In other words, when the translator adopts the foreignizing method, he could maintain both the literal meaning and figurative image (euphemistic meaning).

2.5 The importance of Translation evaluation:

Newmark (1988a) argues that translation criticism is considered as "the link between translation theory and its practice"(p.184). Translation criticism is important as it:

1. Improves the author's competence.
2. Expands one's knowledge and understand of the SL and the TL.
3. Helps to sort out one's ideas about translation.

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Newmark (1988a) has succeeded in mentioning the criteria upon which the translation criticism depends. Translation criticism should cover the following topics:

- 1) A brief analysis of the SL text stressing its intention and functional aspect.
- 2) The translator's interpretation of the SL text's purpose and method as well as the translator's likely leadership.
- 3) A selective but representative comparison of the translation with the original.
- 4) An evaluation of translation in the translator's and in the critic's terms.
- 5) Where appropriate, an assessment of the likely place of the translation in the TL culture or discipline (Newmark, 1988a, p.186).

After that Newmark (1988a, pp. 187-189) clarifies the steps of analyzing the original text in the SL as the following:

1. Evaluating the quality of the language in order to determine the translator's degree of license, that is to say, the translator's deviation from the SL.
2. Deciding whether the translator has misinterpreted the author by omitting certain sections of the text or by adding some details.
3. Pointing out how the translator has solved some particular problems of the SL such as metaphor, cultural words, proper names, level of language, and etc.
4. Assessing the referential and pragmatic accuracy of the translation by the translator's standards.

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5. Assessing the work's potential importance within the TL culture and considering the semantic problems.

The main aim of translation is to preserve meaning across two languages. This notion is known as equivalence. House's model (1997) is chiefly based on preserving meaning across the two languages involved and that meaning has three aspects: a semantic, a pragmatic, and a textual aspect.

2.6 Translation and cognitive linguistics:

House (1977: 29) defines translation as the "replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language". Cognitive linguistics - including semantics, pragmatics and sociolinguistics – is considered the main basis for translation and for the present study. It is really difficult to pass over their effective role in the interpretation and translation of a text. Wilss (1977) manages to offer three questions that the translator must take into consideration when translating any given text. Each one of these three questions could be considered as a definition of the three branches of cognitive linguistics mentioned above. They are as the following:

- 1- What is the original speaker's intention?
- 2- What is the thematic content of his message?

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3- What reaction is expected on the part of the hearer?

The first question refers to pragmatics while the second question indicates semantics. However, the third question is an allusion to sociolinguistics.

2.6.1 Semantic and pragmatic aspects:

Yule (1985: 91) draws a good comparison between semantics and pragmatics saying that semantics "deals with the description of word - and sentence - meaning"; whereas pragmatics deals with "the characterization of speaker-meaning". Hatim and Mason (1990: 59) emphasize that pragmatics means "the study of language in operation or context". In other words, if there is no context to deal with it is semantics, and when context is brought into consideration, we are doing pragmatics. Yule (2006: 112) explains that pragmatics means "the study of what speakers mean, or 'speaker meaning'". He also assures that pragmatics is the study of "invisible meaning" or how to get the intended meaning even when it is not said or written. Moreover, Fawcett (2003: 123) stresses the necessity of pragmatics for an adequate translation: "An area of modern linguistics of considerable importance for translation, and on which great hopes have sometimes been placed, is pragmatics". Thus, translation in general and metonymy in particular are closely related to pragmatics. Semantics is concerned with the meanings of – non – sentences, such as phrases

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and incomplete sentences, just as much as with whole sentences the meanings of whole sentences involve propositions, the notion of a proposition is central to semantics. What exactly a proposition is, is much debated by semanticists. With reference to the study focus, the linguists' definition of "pragmatics" is derived from Charles Morris and Pierce, who state that "pragmatics" is used as one of the two factors in translation. As opposed to "referential" which denotes the relationship between the translation and the extra – linguistic reality it describes. Fasfold (1990: 119) concludes that pragmatics "is the study of the use of context to make references about meaning"

Cherchia and Mc-Connell-Ginet (1990) state the fact that "it is difficult to free semantics from pragmatic considerations". Pragmatics also is the branch of linguistics concerned with the use language in social contexts and the ways in which people produce and comprehend meanings through language.

Semantics is concerned with the description of meanings; pragmatics deals with the uses made of those meanings. In other words, pragmatics involves how speakers do things with words. As Austin would say, semantics invites a focus on meaning and truth conditions without regard to communication and context. Metonymical features compose a major feature of pragmatics. Metonymy is also a major element in the sayings or Hadiths of the prophet Mohammed-peace be upon him. In this study it is applied in many Hadiths. For instance,

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there is a metonymy in the Hadith (No.1090, Sahih Muslim) when he said to Adi bin Hatem Attai”

«إِنَّ وَسَادَتَكَ لَعَرِيضٌ» (1090) or إِنَّكَ لَعَرِيضُ الْوَسَادِ

" ? innaka Laçarîdu-lwasâd"

which literally means:" your pillow is too wide".

The obvious semantic meaning is that his pillow is really wide. However, the pragmatic internal meaning, which the speaker intends, is that he is stupid, as the old Arab people consider the wide nape of a person as a sign of stupidity and the speaker here refers to that implicitly by saying that Adi’s pillow is wide. Cherchia Mc-Connel –Ginet were right when they said that it is difficult to free semantics from pragmatic considerations. If we take only the semantic meaning of this Hadith then, there is a problem in its understanding, and consequently translation may carry a lot of loss or change in meaning especially when working with two culturally different languages as Arabic and English.

2.6.2 The textual-sociolinguistic aspect:

Pragmatic meaning relates the overall situation with the speaker and the hearer, for instance, parents speaking to their children or the older people speaking to the younger ones saying: "Behave yourself". Here, the social status and the age status are taken into consideration. Thus, metonymy is

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closely related to linguistics in general and sociolinguistics in particular.

Palmer (2004:40) emphasizes that language is related to "a variety of social relations". Thus, metonymy is basically related to sociolinguistics which explains that "we can be rude or polite, and the decision to be one or the other may depend upon the social relationship with the person to whom we are speaking". Trudgill (1983: 32) assures that "sociolinguistics is that part of linguistics which is concerned with language as a social and cultural phenomenon". Yule (1985: 99), also indicates that the meaning of words is based upon society circumstances: "This surrounding co-text has a strong effect on what we think the word means". However, Trudgill (1983: 100) indicates that: "language varies not only according to the social characteristics of the speaker (such as his social class, ethnic group, age)".

To conclude, semantics, pragmatics and sociolinguistics are the main elements that must be taken into consideration when dealing with a text especially its figurative language. These three aspects are essential to interpret and comprehend a text in its source language before conveying it into the target language. The lexical meaning of a certain term needs its pragmatic meaning which is necessary for its understanding and knowing its contextual intended meaning. By the same token, both the semantic and the pragmatic connotation

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need the sociolinguistic meaning to comprehend its intended meaning in the surrounding co-text.

2.7 Translating religious texts and the translator's task:

Vinuti (2008:14) defines translation as "the forcible replacement of the linguistic and cultural differences of the foreign text that is intelligible to the translating-language reader". Translation is a conversion from the original text to the target text trying to overcome the linguistic and cultural boundaries between the two languages. Baker (2006: 1) maintains that because of this cultural gap the process of translation includes a conflict between the writer of the original text and the translator, as "they have incompatible goals, competing interests, or fundamentally different values". According to Baker (1992, 60), translation involves a tension between what is typical and what is accurate. Thus, in rendering unmarked source language text into its target language a translator usually aims at producing another text which is typical to the target language while preserving the meaning associated with the source text. Baker (1992, 60) goes on to maintain that in translating a text the meaning cannot be understood and may be unacceptable something which depends on the significance in a given contexts. Thus, "accuracy is no doubt an important aim in translation, but it is also to bear in mind that the use of common target

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language patterns which are familiar to the target reader plays an important role in keeping the communicational channels open".

Venuti (2010:65) adds that "translation is inherently violent because it necessarily involves reconstituting the foreign text in accordance with values and representations that pre-exist in the target language". Therefore it is really a tough task for the translator to regenerate the text in the original language to be appropriate in the target language. This is exactly applied when translating an authentic prophetic text containing figures of speech. The *Hadith* really needs to be interpreted first in its original language; Arabic. Its interpretation in Ibn Hagar Al-Asqalany's book, *Fath Elbari*, for example could be understood by the translator as he tries to convey its meaning to the target language. That is why the sacred holy religious books which contain a highly elevated style of figurative language cannot be translated. However, translators attempt to translate only their meanings. All the translated books of the *Quran* or the *Sunnah* are not considered really *Quran* or really *Sunnah* in the target languages. That is very clear in the titles of translated editions of them. They are like "*The English Translation of the Meanings of the Holy Quran*" not as "The English Translation of the Holy Quran".

The difficulty of translation lies in the constant change in the using of words. A single word is no longer used and another one is rather used. As Enani (2000:

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135) assures that the continuous change of the aspects of life is the reason for the rising of new words:" As changes occur in man's life and new ideas are born, new words are coined". In this respect, Enani (2008:10) indicates that "the translator may find a new word he doesn't know its meaning as it is old in English or restricted only for a certain use". Furthermore, "the meaning of a word is different because of a variety of contexts". Enani (2005:147) managed to put the elements that have their effective role in translation together. He indicates that a translator should keep in mind these elements during the process of translation "intended functions of both texts, the speaker and the hearer, the time and setting of receiving the text, words are verbal or written and the motive including the reason for writing and translating the original text". These elements are the main basis for any process of translation.

Hamad (2003: 2-5) assures that one of the main reasons for inappropriate translations is: "Misunderstanding the meaning of the original text that leads to a poor translation as the translator depends upon word-for-word translation for the source text". Also Benjamin (2004: 80) demonstrates that "fidelity in the translation of individual words can almost never fully reproduce the meaning they have in the original". A word for word translation does not work at all. The meaning of a sentence should be understood first as a whole then the translator goes on to convey the meaning to the target language. Venuti (2008:

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1) indicates that a good translation should reveal the character and the intention of the writer. "It reflects the foreign writer's personality or intention or the essential meaning of the foreign text – the appearance". He further could set out clear standards by which good translations are measured. He demonstrates that "the translation is not in fact a translation, but the 'original'". This means that the reader while reading a translated text should not feel that it is a translated text but an original one. He adds that "the more fluent the translation, the more invisible the translator". Thus applying the aforementioned views will be so difficult with respect to rendering a high complicated figurative language contained in a *Hadith* which needs to be interpreted and reshaped first in its original language which is to be appropriate for being translated to the target language. This is because of the difficulty of the formal literary Arabic for us in recent times. When applying Venuti's opinion about the criteria of a good translation on our usual example of Metonymy in *Hadith* (No.1090, *Sahih Muslim*). Its intended meaning is "You are stupid". This metonymic phrase has a cultural connotation taking into consideration its interpretation in its source language. Accordingly, the reader of the translated text of the *Hadith* could sense the translator and the interpreter of the *Hadith*. The difficulty and complexity of the perfect translation of the *Quran* and *Sunnah* stem from their high figurative style of language which could not be

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reached even by the native speakers of Arabic during that era who are impressed by the Quran's rhetoric. Thus, translators of religious texts like *Quran* and *Sunnah* could only convey their meanings sacrificing the figurative style of language in most cases.

Aneas (2004: 133 & 134) tackles the problems facing translators. He stresses that the form of the sentence and the beauty and music of utterances in the source language prevent the translator from reaching the perfect translation. First, the form of a sentence: Anis demonstrates that every language has its own specific sentence structure and word order. The verb is placed in a certain position and the subject may precede the verb or comes after it. The translator then has to reshape and reorder the sentence in the target language to form a correct grammatical sentence in the target language. That is why a word for word translation does not work. In this regard, Hamad (4-5) clarifies that there is a reason which makes the translation inappropriate: "the translator perhaps thinks that structures and utterances in both the source language and the target one are the same". Second, Aneas admits that among all languages Arabic is characterized with its rhyming phrases and musical utterances. This represents a significant challenge for translators. They often want to convey the meaning while maintaining rhyming utterances affecting the hearer's musical ears because of their deepest influence in delivering meanings. This is really a tough

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task for translators of Arabic texts less eloquent than *Quran* and *Sunnah*. Let alone a quranic text containing meanings and musical utterances that make one's body shiver and drive him/her to tears.

Mohsen (2005: 26) contends that "Some texts: religious, legal, etc. are sensitive in meaning; therefore, their translations should be kept as close as possible to the original meaning". Furthermore, Aneas (2004: 136) assures that sacred religious texts do not express temporary emotion, passion or trend, but they control minds and hearts. Thus, the translators of Quranic and prophetic texts should be as meticulous as their meanings are very sensitive.

2.7.1 The study of prophetic Hadith:

Taqi (2009: 4) demonstrates that "the literal and technical meaning of the prophet is that it stands for the message which is sent down". He also (2004: 4) indicates that the prophets "are the ones sent down by Allah to human beings and blessed with His knowledge and the best conduct and training". The prophet Muhammed – peace be upon him – is a messenger of Allah and is one of the prophets sent as a mercy to all human kind to teach them Allah's way for the happiness of mankind during their life and afterlife.

The word "*Hadith*" lexically means "*Al-Khabar*" i.e "news" or any verbal statement. Ibn Hajar Al-Asqalany (1348, A.H) defines *Hadith* in his interpretation

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of *Sahih Al-Bukhary* as "in Islamic legislation it is used to refer to whatever is attributed to the Prophet Muhammad peace be upon him". The word "*Sunnah*" is not Synonymous with "*Hadith*", in Arabic, as it refers to "طريقة" "way". Yet, the term "*Sunnah*" is used to refer to the ritualistic ways that the prophet Muhammed – peace be upon him – followed to perform the Islamic rituals. Burton (1994: 29) points out that the word *Hadith* "refers to any utterance, be that a simple conversation, a communication or report, whether written or oral". Moreover, in Arabic and Islamic world, Muslims are agreed on that the *Sunnah* is defined as "any spoken word, done act, or report by the prophet Muhammed peace be upon him".

Hadith was said during the early Islamic period after the pre-islamic period known as *Jaheliya*. It was first said orally. Omar Abdul-Aziz, one of the Muslim caliphs, was the first one who called for collecting the *Hadith*. In the middle of the third century A.H., it was collected and recorded for the first time. Collections of *Hadith* appeared in the third century are: *Sahih Al-Bukhary*, *Sahih Muslim*, – known as "the two *Sahihs*" - the collections of *Abu Dawud*, *Al-Nasai*, *At-Termithei* and *Ibn Maja*. Al-Nawawi (1987: 2) assures that these six books are famous collections of *Hadith* that enjoy prestige among Muslims.

Hadiths have tackled all the different problems of Muslim individuals. The prophet Muhammed – peace be upon him – tells about every thing in our life and

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afterlife. He – peace be upon him – teaches us how to act in all the different situations. Burton (1994: 30) indicates that the Prophet realizes the teachings of Allah through the Holy *Quran*: "the Quran had been divulged gradually to the prophet throughout the entire period of his public ministry". Furthermore, the prophet – peace be upon him – does not say of his own desire but his speeches are inspiration from God.

2.8 The Relevance Theory:

The relevance theory is also adopted in the present study as it differs from the previous mentioned theories – foreignization and domestication – in that the latter shows how to translate and convey the metonymic phrase to the TL while the former clarifies how to understand and interpret the metonymic phrase in its original SL.

The study adopts Wilson and Sperber's (2004) proposal of "Relevance theory" which seeks to explain the second method of communication: one that takes into account implicit inferences. It argues that the "hearer/reader/audience" will search for meaning in any given communication situation and having found meaning that fits their expectation of relevance.

There are two ways to conceive how thoughts are communicated from one person to another. The first way is through the use of strict coding and

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decoding. In this approach the speaker/author encodes their thoughts and transmits them to their audience. The audience receives the encoded message and decodes it to arrive at the meaning the speaker/author intends.

This way is typically applied when the Author/speaker wants to create a metonym in order to refer implicitly to a meaning he/she, for any reason, does not desire to state in a straight way.

The second way of conceiving how thoughts are communicated is by the author/speaker only conveying as much information as is needed in any given context, so that the audience can recover their intended meaning from what was said/written as well as from the context and implications. In this conceptual model, the author takes into account the context of the communication and the mutual cognitive environment between the author and the audience. (That is what the author/speaker thinks that audience already knows). In other words, the second way is the audience turn to understand the encoded message of the speaker/author after he/she provides the audience with the information he/she needs in addition to his/her own cultural and contextual background. That is why, it is preferred that the audience's mother tongue is the SL of the text so that he/she can grasp the intended meaning of a metonym.

The core of the theory is the “communicative principle of relevance”, which states that by the act of making an utterance the speaker is conveying that what

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they have said is worth listening to, i.e. it will provide "cognitive effects" worthy of the processing effort required to find the meaning. In this way, every ostensive act of communication (that is the lexical "clues" that are explicitly conveyed when we (speak/write) will look something like this:

1-The speaker purposefully gives a clue to the hearer, ("ostensifies"), as to what he wishes to communicate - that is a clue to his intention.

2-The hearer infers the intention from the clue and the context-mediated information. The hearer must interpret the clue, taking into account the context, and surmise what the speaker intended to communicate.

In the study at hand these paradigms provide a useful perspective for the interpretation of metonymy in the Hadith of the prophet Mohammad, peace be upon him.

This is applied in the prophet's Mohammad (peace be upon him) saying to Adi Bin Hatem "your sleeping pad is broad" (Sahih Muslim, Hadith no: 1090)

" ¹ inna Wesâdataka Lçarîd " (إن وسادتك لعريض) (صحيح مسلم، حديث رقم ١٠٩٠)

This phrase could not be truly conceived without its overall context which is:

When the Quran says:

"وكلوا و اشربوا حتى يتبين لكم الخيط الأبيض من الأسود من الفجر" (البقرة آيه ١٨٧)

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"Wa Kulû Wa-šrabû ḥ attâ Yatabayyana Lakumu-Lxaytu-L ʔ byadu Mina-lxayti-l ʔ aswadi Mina-lfajr"

Adi brought two threads, one of them was white and the other was black. He put them under his sleeping pad and waited to know the time of fasting (or letting food and drink), but he didn't know so, he came to the prophet (peace be upon him) and told him of what he did then the prophet Mohammad said to him" then your sleeping pad is broad". The meaning of the thread here is the thread of the dawn.

The intended meaning of the utterance "your sleeping pad is broad "is That he is stupid. The speaker purposefully gives a clue to the hearer "your sleeping pad is broad". The hearer, then, must interpret the clue, taking into account the context and the cultural background of that era. The old Arab people used to describe a stupid person as a man with wide nape. Therefore, we cannot get the intended meaning without taking into account the context.

CHAPTER THREE

TRANSLATING METONYMY, EUPHEMISM AND TABOOS FROM ARABIC INTO ENGLISH

3.1 Metonymy in English:

Metonymy is a figure of speech or (trope) in which one word or phrase is substituted for another with which is closely associated such as “crown” for “royalty”. It is also the rhetorical strategy of describing something directly by referring to things around it. Thomas (1969: 53) says that the word "metonymy" comes from a Greek phrase meaning "change of name". Lakoff and Johnson (1980: 35) define metonymy as "using one entity to refer to another that is related to it". Bredin's (1984: 57) expounds metonymy as "a transfer of names between objects which are related to one another extrinsically and simply". However, Barcelona (2000: 4) describes metonymy in a way that is different from the common concept related to the substitution of one word for another. He says "metonymy is a conceptual projection whereby one experiential domain (the target) is partially understood in terms of another experiential domain (the source) included in the same common experiential domain".

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Berdin (1984: 57) says that metonymy "neither states nor implies the connection between the objects involved in it". He (1984: 57) also states that metonymy "articulates the enterprise of wholes combining our objects of thought into larger associations, but has a definite essence and structure". Thus, Berdin (1984: 57) maintains that it is agreeable that metonymy depends mainly on the relations between its objects, these relations should be "habitually and conventionally known and accepted". He (1984: 47) assures that Metonymy is also based upon simple contiguous relations between objects. Bredin (1984: 58) claims that this figure of speech, metonymy, is used for different rhetorical and communicative purposes. Substitution is the central feature of this trope. A metonymy structures not just our language but our thought, values, and actions. Thus, it is considered "a mark of realist prose" (Bredin).

Metonymy is closely related to politeness as it is employed to cover the undesirable words or expressions. Furthermore, there is a close interrelation between politeness and face as the face of a person shows whether he is polite or not. Thus, Yule (1996: 60-61) stresses that "politeness" is employed to show awareness of another "person's face". He adds that there are two factors that are closely related to politeness: a face-threatening act and a face saving act. Yule (1996: 61) defines the face-threatening act as: "a speaker says something that

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represents a threat to another individual's expectations regarding self-image".

Alternatively, Yule defines a face saving act as: "some action might be interpreted as a threat to another's face; the speaker can say something to lessen the possible threat". A face saving act is a solution for the face threatening act just like a metonym is a solution for unwanted expressions. McGlone and Batchelor (2003: 251) stress that people employ metonymy in order not to be in troubles with each other: "to minimize threat to the addressee's face and to minimize threat to their own". In other words, people adhered to the rules of politeness by avoiding the words that cause embarrassment for the sake of themselves and their listeners.

3.2 Metonymy in Arabic:

Metonymy in Arabic is so complicated that it may pass easily to a language user with no awareness on his/her part of the meaning intended by the speaker or text producer. The complexity of identifying and comprehending a metonym makes it hard even for versed language users to easily reach the meaning such expressions intend to convey. In addition, metonymy is primarily culture – bound trope making it difficult for translators rendering metonymic expressions to bring about an expression of familiar value in the target language, not because of the expression themselves but because of the difference in the thinking styles and cultural backgrounds of the language users. Snell-Hornby (1995: 56) states that the

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difficulty of translating the figurative language is attributed to the cultural differences, "hence different languages conceptualize and create symbols in varying ways, and therefore the sense of the metaphor is frequently culture specific". The present study sheds light on the strategies available to translator for fulfilling this tough task.

Metonymy in Arabic (*Kenaya*) is an utterance which has two meanings, one of them is the literal meaning, and the other is the intended meaning. It conveys the intended meaning indirectly. It is one of the most effective figures of speech and is often used to gently express encomium, dispraise and other purposes. Metonymy or "*Kenaya*" "الكناية", is not to mention the intended meaning explicitly, but to refer to it implicitly. Like in the Quran, in the Surah of Women:

"*Or ye have touched women*" (The Holy Quran: 4, 43)

"أَوْ لَا مَسْتَمِ الْنِسَاءُ" (النساء، ٤٣)

" ? *aw lâmastumu-nnisâ* ? "

The Quran cites "touched women" here to implicitly express the sexual intercourse as related in most of the quranic interpretations.

Koheel (2004: 291-297) states that "Metonymy, in the Quran, is used to lead society morally in which people avoid committing sins and crimes". This is clear in

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Quran and *Sunnah*. Muslims are forbidden to utter taboo words. Thus in the *Hadith* (*Sahih Attermithi* No. 1977) the prophet –peace be upon him- says

"ليس المؤمن بالطعان ولا اللعان ولا الفاحش البذي" (صحيح الترمذی، ١٩٧٧)

"laysa-lmu ʾ min Bi-ttaṣṣan Wala-laṣṣan Wala-lfaḥḥ iṣi-lba ḏ iʾ "

البذي "Al-Bathyie" is the person who utters taboo obscene words. Therefore, Koheel (2004: 295) assures that "Metonymy, in the *hadiths* of the prophet Muhammed –peace be upon him-, is closely related to values and manners since the Prophet's basic mission is to overcome deviation and corruption".

The other form of Metonymy in Arabic is called "*Al-Majaz Al-Morsal*" which is according to (Al-Jurgany: 2001) consisting of 10 forms:

1-The first is to call something as it will be.

"تسمية الشيء بما يؤول إليه"

For example, in the *Quran* in the surah of *Joseph* (*The Quran*, 12, 36): "*And two Young men went to prison with him. One of them said: I dreamed that I was pressing wine.....* "

"وقال أحدهما إنى أرانى أعصر خمر" (يوسف ، ١٣٦)

"Wa Qâla ʾ ḥ aduhumâ ʾ innî ʾ rânî ʾ ṣṣiru Xamrâ"

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Wine is not to be squeezed, however grapes which are squeezed and the Quran calls it wine because by squeezing it becomes wine.

2-The second form is to call something as it was:

"تسمية الشيء بما كان عليه"

Example: when the Quran said in the Surah of women (4, 2):

"Give unto orphans their wealth....."

"وآتوا اليتامى أموالهم" (سورة النساء، ٢)

"Wa ʾ tu-lyatâmâ ʾ mwâlahum"

Ordering to pay money to children whose father died is a proof that they became adults and they are no longer orphans, and we called them orphans because they were orphans.

٣-The third form is called (Causality) or (Causative) السببية :

To say the "cause" but the intended meaning is the thing that caused it.

Like in the *Quran*, in the Surah of the Cow:

"And one who attacketh you, attack him in like manner as he attacked you....." (2, 194)

"فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم" (البقرة ١٩٤)

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"Famani-çtadû çalaykum Façtadû çalayhi bimî ^θ li-ma-çtadû çalaykum"

The penalty of an aggression is called an aggression”attack”.

That is because the first attack is the cause for the second attack (the penalty or punishment)

The fourth form is Resultant:المسببية

To say “the result” and the intended meaning is” the cause”

Like in the *Quran* in the Surah of “*The Forgiver*” (40, 13):

“And He sendeth down for you provision from the sky.....”

”أو ينزل لكم من السماء رزقا“ (غافر، ١٣)

"Wayunazzilu Lakum Min-assamâ [?] i Rizqâ"

The intended meaning is that Allah sends down the rain from the sky, but here what is pronounced is the word “provision” which is the result of “the rain”. Thus, what is said is” the result “and what is wanted is” the cause.

The fifth form is ”totality:

الكلية

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To mention the whole thing and the intended meaning is a part of it; like when the *Quran* said in the Surah of "The Cow"

"They thrust their fingers in their ears by reason of the thunder-claps, for fear of death" (2, 19)

“يجعلون أصابعهم في آذانهم حذر الموت” (البقرة، ١٩)

"Yajçalûna ʾaṣābiḥahum Fî ʾaḏānihim ḥaḏara-lmawt"

They put only their fingertips in their ears not all their fingers

The sixth form is “partiality”

الجزئية

عن عبد الله بن عباس رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "عينان لا تمسهما النار ، عين بكت من خشية الله ، وعين باتت تحرس في سبيل الله " . (سنن الترمذى، ١٦٣٩)

"ḥaynân lâ Tamassahuma-nnâḥ ḥaynun Bakat Min Xaṣyati-llâḥ Wa ḥaynun

Bâtat Taḥrusu Fî Sabîli-llâḥ"

The messenger of Allah –peace be upon him- said:" the Hell fire should not touch the eyes of a person who cries for fear of Allah and the eyes of a person who spends the night guarding in the cause of Allah" (translated by the researcher)

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Which is ” to refer to the whole of a thing by the name of any one of its parts”. For example, calling the car as “wheels” because "wheels" are part of the car. Thus, a part of the car “wheels” stands for the whole car. It is similar to synecdoche in English.

The seventh form is concerned with the status:

الحالية

To say an utterance that refers to the status or condition like in the *Quran*, in the Surah of Cleaving: "Lo! The righteous verily will be in delight" (82, 14)

ʔ ɕ û â î š ħ θ ð

"إن الأبرار لفي نعيم" (الإنفطار، ١٤)

" ʔ inna-l ʔ brâra Lafî Naçîm"

The mentioned utterance considered metonymy (*Majaz Morsal*) is

"نعيم".

which is the righteous people status. However, the intended meaning is the place of them. “*Delight*”, the status of them, was mentioned instead of “paradise”, their place.

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The eighth form is concerned with Locality:

المحلية

To say an utterance referring to the place of something; like when the Quran said

:in the *Surah of Family of Imran*

"يقولون بأفواههم ما ليس في قلوبهم" (آل عمران، ١٧٦)

"Yaqûlûna Bi ʾfwahim Mâ Laysa Fî Qulûbihim"

"They utter with their mouths a thing which is not in their hearts" (3, 176)

What is said is the term "mouths", and what is wanted is the word "tongues".

9-The ninth form is "Nearness": المجاورة

The Arab people name the camel which carries water as irrigator

Narrated Ata: I heard Ibn Abbas رضي الله عنهما saying, "Allah's Messenger asked an Ansari woman (.....), what prevented you from performing Hajj with us?" she replied, we have a camel and the father of so-and- so and his son rod it and left one camel for us to use for irrigation.....

عن عطاء قال: سمعت ابن عباس رضي الله عنهما يخبرنا يقول: قال رسول الله صلى الله عليه وسلم لامرأة من الأنصار - سماها ابن عباس فنسيت اسمها-: "ما منعك أن تحجي معنا؟" قالت: كان لنا ناضح فركبه أبو فلان وابنه، لزوجها وابنها، وترك ناضحاً ننضح عليه. قال: فإذا كان رمضان اعتمرني فيه فإن عمرة في رمضان حجة" أونحواً مما قال.

(صحيح البخارى، ١٦٩٠)

"ناضح"

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This utterance is a form of Metonymy in Arabic "Majaz Morsal"

"ناضح" means an irrigator in the Hadith the intended meaning "camel" is replaced by the word "irrigator" "ناضح" as irrigation during that era is closely related to camels.

10-Mechanism:

الآلية

By mentioning the name of a tool and the intended meaning is the effect of it.

Like in the *Quran*, in the Surah of *Maryam*, or *Mary*:

"And we make This scripture easy in thy tongue" (19, 97)

"فإنما يسرناه بلسانك" (مريم، ٩٧)

"Fa ʾ innamâ Yassarnâhu Bilisânîk"

Here it is expressed by the tongue and the intended meaning is the language of the tongue.

3.3 Euphemism in English:

Rawson (1981: 1) argues that euphemism "comes from the Greek "eu", meaning "well" or "sounding good", and pHEME, meaning "speech"". Husām Al Dīn (1985) states that euphemism belongs to Greek language including two syllables: "Eu" means well; and "pHEME" means speaking. Thus, "Euphemism" means "well

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speaking". (Neaman & Silver, 1983) says that "euphemism means to speak with good words or in a pleasant manner".

According to *The Concise Oxford Dictionary* (1982), euphemism is: "substitution of mild or vague or roundabout expression for harsh or blunt or direct one". However, Euphemism, based upon *Routledge Dictionary of Language and Linguistics*, (2000), includes a pleasant replacement for an objectionable word that has pejorative connotations.

Linguists have agreed that euphemism is a substitute preferred term instead of a harsh or blunt term. Leech (1983: 45) defines euphemism as "the practice of referring to something offensive and indelicate in terms that make it sound more pleasant or becoming than it really is". In other words, euphemism is employed to beautify bad things. In that concern, Claire (1998: 14) argues that euphemism means a soft term that is not as clear as the general word but the meaning of such soft term can be realized obviously: "a euphemism is a 'polite' word. It is less clear than a formal or general use word, but the meaning is usually understood". Also, Ullman (1992: 196-197) argues that euphemism is a fascinating persuasive means for softening words and alleviating their effect. Euphemism is originally used to express hurtful or shocking things in a delicate way. Euphemism can be used to hide shameful acts in society. Ali (1996: 23-24) argues that euphemism "may cover

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clandestine, outlawed or disgraceful practices in society. It may give a cushioning effect and hide the actual meanings". Hence, euphemism should take the place of the word that may cause shock or sorrow. In this sense, Wardhaugh (2006: 237) argues that euphemism is mainly exploited to shed light upon frightening and serious issues like death and crimes".

Husām El- Dīn (1985: 20) assures that euphemisms are employed in the daily life in order to make the undesirable words or expressions more pleasant and acceptable to the listener instead of using blunt words. Palmer (2004: 92) states that a blunt word that causes embarrassment in society should be replaced by a more preferred and euphemized one "Because the word is associated with a socially distasteful subject, it becomes distasteful itself, and another word, a 'euphemism', takes its place". Cruse (2006: 57) further claims that euphemism includes prohibited and embarrassing topics that people avoid mentioning: "An expression that refers to something that people hesitate to mention lest it causes offence, but which lessens the offensiveness by referring indirectly in some way". In other words, people when are embarrassed to talk about an embarrassing topic, they refer to it in an indirect way. Thus, Euphemism is irreplaceable substitution for socially refused words and expressions.

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3.4 Euphemism in Arabic:

Hasan (2002: 415) says that it is not "rule teachable". Abdullah (2008) states that euphemism is a linguistic tool in which people use any figures of speech such as metonymy, pun, metaphor, and so on for replacing taboo word. Husam El-Din (1985: 20) argues that In Arabic, euphemism means "*kinaya*" (metonymy) and *ta'rid* (indirect speech)". Ad-dawakhly and Al-Qassaas (1950: 281) argue that euphemism means *Kinaya* (metonymy); Bishr (1992: 193) points out that euphemism means *husnu-tta'bīr* which means expressing something kindly. Sometimes, there is a must to express some embarrassing situations; it is also a must not to utter a blunt word, or expression, used to express such embarrassing situation. Thus, the speakers have to substitute such blunt explicit word, which covers the actual meaning of the situation, for other soft kind word which refers to the meaning implicitly. Therefore, Bishr (1992: 24) emphasizes that "the actual meaning of a word should be covered since it is very blunt and the situation necessitates that, in this way, a euphemistic word instead of a hurtful word, the speaker is polite". Also, Koheel (2004: 19) points out that "Metonymy is used to show the meaning in a good image". Accordingly, the all the Arab linguists agreed that euphemism is a kind word expresses a harsh word. Claire (1998: 75) assures this idea when he says: "euphemisms are terms used in order not to cause pain" as

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when we substitute the word die for 'pass away, pass on, breathe his (or her) last and go to a better world. Similarly in Arabic, the word "die" is substituted for many euphemistic expressions like: "Qadâ Na ħ bahu", "Tuwuffiya", " ʔ intaqala ilâ-rrafîqi-l ʔ aqlâ" and so on.

قضى نحبه،توفى،انتقل الى الرفيق الاعلى.

To sum up a Metonym for undesirable word is considered a double-faced coin; the first face represents the taboo word (or expression), while the second face represents the substituted euphemistic word (or expression).

3.5 The relationship between metonymy and euphemism:

Metonymy and euphemism are closely related. Euphemism is to soften blunt and harsh expressions using any form of figures of speech like: metonymy, metaphor, pun, etc. However, metonymy is just one figurative device used as a euphemistic substitution for undesirable words while euphemism may employ metonymy and other figurative devices such as metaphor, simile, synecdoche, hyperbole; and so on in order to make a harsh expression seems more acceptable. In other words, metonymy is one of the forms of euphemism. Therefore Abdullah (2008) avers in his research about euphemism that euphemism is a linguistic tool in

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which people use figures of speech like metonymy, pun, trope, metaphor, and so on to replace taboos.

Euphemism is a linguistic phenomenon that involves using a polite expression rather than an impolite one, no matter what kind of figures of speech is used. The main object of euphemism is to be polite and not to offend people. However, metonymy is one of the figures of speech used for the same aforementioned object.

3.6 Euphemism and Taboos:

3.6.1 Taboo words and expressions:

It is obvious that taboo words are common in all human languages, because it is a polite, courteous, and high standard language which prefers a euphemistic word (or expression) rather than a taboo one. Arab linguists agreed that religious scriptures like *Quran* and *Sunnah* are the most courteous, polite and eloquent style of language (have been ever said).

It is noticeable that taboo words are motivated by fear and distaste; fear of what is sacred and consecrated, and distaste of (uttering explicitly) what is uncanny and forbidden. Both fear and distaste are driven by the desire of not to offend. Ullman (1964: 89) emphasizes that linguistic taboos include words that can not be

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said: "the avoidance of uttering words for being tabooed". He defined it as "Taboo is the prohibition or avoidance in any society of behaviour believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame". He also stresses that the word "taboo" is a Polynesian word. Ullman (1966: 204) argues that the origin of "taboo" is a Polynesian polysyllabic word. He adds that /ta/ means mark and /bu/ means 'adverb of intensity'. Thus, the literal meaning of it is "something marked thoroughly".

Freud (2004: 21) defined the term 'taboo' as a sacred thing, forbidden and abnormal. Freud (2004: 12) states the fact that taboo means the social restrictions and prohibitions when he says "Taboos arise out of social constraints on the individual's behaviour where it can cause discomfort, harm or injury". Claire (1998: 4) adds that taboos are used in special cases as they are sometimes used between lovers to stir their own passions: "lovers use taboo sex terms to stimulate passion, and comedians use all sortsof taboo words to make people laugh". Abd El-Naby stresses the fact that the phenomena of linguistic taboos are found in all communities and in all cultures.

Taboo words are those to be avoided entirely, or, at least, in "mixed company" or "polite company". (Grammer, online) Generally, in all societies, the social interaction is directed towards a respectful and courteous behaviour or at

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least inoffensive. The speakers have to keep in mind whether what they are going to say will reinforce or damage their own face. They should be considerate and care of the needs of others face. Thus, the speaker has to substitute a taboo word (or expression) for other less hurtful word (or expression) which conveys the same intended meaning of the taboo word. This sort of substitution is considered a type of metonymy.

Metonymy in Arabic is an utterance which has two meanings, one of them is the literal meaning, and the other is the intended meaning. Metonymy in Arabic conveys the intended meaning indirectly. Expressing the meaning implicitly when it is difficult to express it explicitly because of bashfulness, loathing, apprehension and dread is called metonymy. In line with the aforementioned, the researcher considers metonymy as a double-faced coin; the first face stands for the taboo word (the word which has a hurtful effect on listeners), and the other face stands for the preferred substitute word (or expression), which conveys the same intended meaning of the taboo word, this face called euphemism. The first face is the taboo word and the second face is the euphemistic word. Thus, the euphemistic word (or expression) is an inevitable result of the taboo word in a polite style of language and the taboo word is an inevitable cause of the euphemistic word.

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However, in *Sahih Al-Bukhary*, which is deemed to be the most trusted source of prophetic tradition, despite of all his shyness ($\text{h} \text{ ay} \hat{\text{a}} \text{ }^? \text{}$), the prophet Muhammed –peace be upon him- pronounced in a hadith the very explicit word which indicates the sexual relationship between a man and a woman. When a man came to him in order to confess the prophet –peace be upon him- said: "probably you have kissed (the lady), or winked, or looked at her?" But the man said: no. The prophet –peace be upon him- then said, using no euphemism: " $^? \text{ aniktah} \hat{\text{a}} \text{ }^? \text{}$ " which means "Did you have a sexual intercourse with her?" It is agreeable that the straightforward mentioning of that expression which refers explicitly to the sexual relationship (Nâka-rrajul) is unacceptable in polite Arabic social contexts.

However, in this hadith it is irreplaceable because it is a matter of committing the crime of adultery. The result of such crime is establishing the punishment of it which is the man who committed adultery be stoned to death. Therefore, it is necessary to make sure of the happening of such a crime, so the prophet –peace be upon him- asked the man whether he has only kissed or looked at her, then, in this case, there was not an adultery crime. The man answered: no. In that event, the prophet -peace be upon him- uttered the very explicit word which means a complete sexual relationship. After he had been certain of the adultery crime the prophet –peace be upon him- ordered that this man be stoned to death. This word

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in that context is untaboo. Thus, it has been proved that a taboo word (or expression) may be taboo in some context and be proper in other context.

Furthermore, There is a very common phrase "*Lâ ħ ayâ ʔ a Fi-ddm̄*" لا حياء في الدين"

which literally means "there is no embarrassment or shyness in religion ". In contrast, the ħ ayâ ʔ is an essential part of faith and religion is not to be completed without ħ ayâ ʔ as the prophet, peace be upon him, says:

عن ابن عمر - رضي الله عنهما - قال: قال النبي صلى الله عليه وسلم: " الحياء و الإيمان قرنا جميعا فإذا

رفع أحدهما رفع الآخر " (صحيح الجامع، ١٦٠٣)

" ʔ l ħ ayâ ʔ Wa- ʔ m̄ân Qurinâ Jamîṣan Fa ʔ i ḏ â Rufiṣa ʔ a ħ aduhumâ Rufiṣa-l ʔ âxar"

What is really meant by "*Lâ ħ ayâ ʔ a Fi-ddm̄*" is that there is no shyness in knowing the religion's opinion about our very special deeds which we feel ashamed to speak about loudly (to speak aloud about). However, the above mentioned phrase could be replaced by a more preferred and expressive statement which was made by a woman in the prophet's era as an introductory statement for

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her embarrassing question to the prophet peace be upon him quoted from the *Quran*.

"إن الله لا يستحي من الحق"

" ? inna-llâha lâ Yasta ħ iyî Mina-l ħ aqq"

"Allah the almighty do not ashamed of the truth"

A statement like this could be used as an introductory expression to address something considered socially or culturally taboo. In other words, it is used as an apology or as a face-saving introduction.

Contrary to common belief, sex is not a taboo semantic field. It may be discussed openly among peer groups like teenage boys or adult women, but not between men and women except in private settings like intimate interpersonal relationships and educational settings. It is noted that the language used in educational settings is scientific or neutral. It is also well known that people find it less offensive to utter and hear taboo words in a language other than their own mother tongue. Allan and Burridge (2009) assure this case: "Taboo words and phrases acquired by late bilinguals lack the cultural imprint of the forbidden and have different neurological representations" (2009: 246).

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3.6.2 Euphemistic metonyms for Taboos in Arabic:

3.6.2.1 Euphemistic metonyms for The Sexual Relationship:

The sexual relationship between a man and a woman is considered one of the most important subjects of euphemism. Speakers prefer Euphemistic expressions when talking about such embarrassing topics not only in Arabic but also in all languages and cultures (Aneas, 1980).

It is clear that euphemistic expressions used to indicate a sexual relationship between a man and a woman are too numerous especially in Arabic. Al-Thaaleby (197) contends that expressions used to express the sexual relationship are 100 expressions containing taboo and euphemistic expressions. Furthermore, Farroukh (1981) wonders at the many several expressions indicating the sexual relationship in the Arabic dictionary in so much as he imagines that all the Arab words could be used to refer to such kind of relationship. He adds that he himself calculates the words denoting coitus in the Arabic dictionary and finds that there are more than 1200 words that carry the meaning of the sexual relationship. He tries to justify this multiplicity. It has been proved that most of these words are euphemisms as the Arabs used euphemistic expressive words instead of blunt explicit words expressing the sexual relationship and when these euphemistic expressions become

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famous and are used numerously to indicate such a relationship an Arab is ashamed of them and searches for a new more ambiguous euphemistic ones.

Many linguists believe that Arabic is considered one of the world's superior languages because of its decent terms, the highness of its style and the ease of expressing its speaker's needs. Ibn Jenney, one of the ancient Arabic linguists, asks many Arabic linguists who are native speakers of languages other than Arabic about their own mother tongue and its link to Arabic: which one of them is better than the other? Those linguists do not accept such a comparison because of the superiority, precedence, and highly euphemistic style - represented in its opinion. (Othman Ibn Jenney, 243).

To sum up, language is just like a mirror which shows and depicts beliefs, traditions and moralities of its native speakers. In other words, if the speakers are polite and courteous in their social relations with one another, their language will reflect this politeness and decency. Wafi assures in his book (*Language And Society*) that English, for instance, expresses the private parts and sexual affairs openly, explicitly and outspokenly, as it reflects the linguistic manner of its speakers; whereas, the Arab people seek the most polite way to express such embarrassing deeds and prefer to allegorize to them (Wafi, 1983, 55).

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The Arabs used to refer to the deeds which must be kept away from the eyes of the people by using untaboo terms that could be said outspokenly because they indicate normal deeds; for instance, the verb “Ata” "أتى" which means “to come” is untaboo, but if it is put in some other context like "أتى الرجل أهله" it may express the special relation between a man and his wife. In this way, the Arabs used to keep themselves away from uttering an embarrassing term. As Al-Jurjany in his book assures that the Arabs need to hide and omit the terms that cause embarrassment. The Arabs would prefer euphemisms rather than blunt impolite expressions.

However, Arabic is not the only language confined to the rules of politeness in their social relations including their spoken and written language. All the languages all over the world even in less civilized societies have taboo terms like explicit terms related to sexuality. In that concern, Burchfield (1985, 29) argues that euphemisms are of great importance in all languages as "a language without euphemisms would be a defective instrument of communication". People will not be able to use language without euphemism as it is used to avoid the shock of painful and embarrassing subjects. Thus euphemisms themselves differ from language to another. In this respect, Wardhaugh (2006: 238) demonstrates that "each social group is different from every other in how it constrains linguistic behaviour in this way, but constrains it in some such way it certainly does".

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Therefore, all societies "probably have a few things" they "refuse to talk about". He assures that the speakers are committed to mention no taboos, but the degree of this commitment is not constant because of "standards and norms change". There are polite euphemisms indicating sexuality in some languages. However, there are languages whensoever their speakers are agreed on some euphemism and this polite euphemism has become well known, the speakers search for another ambiguous euphemism seeking more polite and face saving expressions. This is applied and clear in Arabic.

In the *Quran*, euphemisms are of high level of politeness, decency and courtesy like:

In the Surah of *The Cow* {نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ}

"Nisâ ʾ ukum ḥ ar θ u-lakum Fa ʾ tû ḥ ar θ akum ʾ annâ šī ʾ tum"

"Your women are a tilth for you (to cultivate) so go to your tilth as ye will"
(Marmaduke Pickthall: 2, 223).

Again, in the Surah of *AlNisâ ʾ* (*The Women*): {وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ}

"Wa Qad ʾ fdâ Baçdukum ʾ ilâ Baçd"

is translated as "one of you hath gone in unto the other" (verse 21).

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In the *Surah the Cow* verse 187 : { أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ }

" ʔ u ḥ illa Lakum Laylata-siyâmi-rrafa θ u ʔ il â Nisâ ʔ ikum "

is translated as: “ *it is made lawful for you to go in unto your wives on the night of the fast*; “ and in the same verse { فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ }

"Fa-l ʔ âna Bâširûhunna Wa-btagû Mâ Kataba-llâhu Lakum "

is translated as: “ *so hold intercourse with them and seek that which Allah hath ordained fo you*”.

In the *Surah* of “*AlMujadalah*” (*The Quarrel*” or “*She that Disputeth*” in the verse number 3 :

{ فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا }

"Fta ḥ rîru Raqabati-mi-qabli ʔ a-yatamâssa"

is translated as “ *the freeing of a slave before they touch one another*”.

Thus, the *Quran* implicitly indicates the sexual relation between a man and his wife using terms which are used mainly to refer to different types of topics like the term "حرث" “*Harth*” which means to plant in Arabic dictionaries. The meaning of the word "حرث" “*Harth*” alone is completely far from the intended meaning of the

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verse. However, if this single word is put in a context like the abovementioned, it may indicate such a relationship.

Thus the *Quran* uses many euphemistic terms and expressions to refer to the sexual intercourse between a man and a woman like:

harth", "الحرث", "lamastum", "لامستم", "Afdha", "أفضى", "Arrafath", "الرفث" and other euphemistic terms (Aneas, 1980, p:142).

About the Prophetic Tradition, (Abd El-Naby: 2010) states that in *Sahih Al-Bukhary*, there are 93 *hadiths* containing 25 sentences which mean a sexual relationship between a man and a woman in addition to some other *hadiths* which contain metonyms meaning such a relationship.

They are as the following:-

Table (1): table of Euphemistic metonyms for sexual acts in Arabic

It is related to a legal intercourse between a husband and more than one wife	(طاف على نسائه أو بهن أو فيهن) (<i>Tâfa ʿlâ Nisâ ih</i>)
A man had a sexual intercourse with his wife	(جامع امرأته) (<i>Jâmaʿa-mra tahu</i>)

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A man had sex with his wife	(أتى أهله) (ʔ t̃a ʔ hlahu)
It is tied with an intercourse between a man and a woman	(أصاب الرجل المرأة و منها) (ʔ s̃aba-rrajulu-mar ʔ ata) or (ʔ s̃aba Minhâ)
A man enjoys the sexual relationship with his wife and she enjoys it with him	(ذاق عسلتها و ذاق عسلته) (ʔ âqa çusaylatahâ Wa ʔ âqat çusaylatahu)
A man had a sexual relationship with a woman	(قربها) (Qarabahâ)
A man had sex with a woman	(مسها) (Massahâ)
A woman enabled a man to have sex with her	(أمكنن المرأة الرجل من نفسها) (ʔ mkanati-mar ʔ tu-rrajula Min Nafsihâ)
A man slept with a woman	(ضاجع المرأة) (Dâjaça-lmar ʔ ta)

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To make a sexual relationship with a woman	(فتش كنفها) (<i>Fattaša Kanafahâ</i>)
A man enjoyed the sexual relationship with a woman	(استمتع) ʔ <i>stamtaça</i>
A man had sex with a woman	(وطئ فراشها) (Wat ʔ a Firâšahâ)
It is said when a person has been forced to hurry up during intercourse and did not discharge	(أعجل الرجل) (ʔ <i>çjila-rrajulu</i>)
When a man practice coitus interrupts	(عزل الرجل) (<i>çazala-rrajulu</i>)
It means that a woman went to a man to have a sexual intercourse with him and is associated with a form of marriage before the age of Islam	(استبضعت المرأة من الرجل) (ʔ <i>stabdaçati-lmar</i> ʔ <i>atu Mina-rrajuli</i>)
A man making love with more than one wife	(دار الرجل على نسائه) (<i>Dâra-rrajulu çlâ Nisâ ʔ ih</i>)
It means that a man embraced his wife	(عانق الرجل)

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and it is a metonym for making love	(çânaqa-rrajul)
It indicates to a physical intercourse between a man and a woman	(غشى الرجل المرأة) (Gašiya-rrajulu-lmarʔ ata)
A husband and his wife had sex with each other	(عرس الزوجان) (çarasa-zzawjân)
A man and a woman had a sexual intercourse with each other	(أحدثا) (ʔ h da θ ô)
It means that a man deflowered a girl. It is related to a female had practiced sexual intercourse for the first time	(افتضاها) (ʔ ftaddahô)
It is a blunt dysphemistic explicit expression which refers to a complete sexual relationship between a man and a woman	(ناكها) (Nâkahô)

To have sex with a wife	(يقارف) (Yuqârif)
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All the above sexual phrases are considered euphemistic expressions referring to the physical intercourse between a man and a woman except for the penultimate one. The expression (Nâkahô) is considered taboo in Arabic. It is uttered only once by the prophet Muhammed –peace be upon him- as it is closely associated with a legislative punishment. The prophet –peace be upon him- could not euphemize this blunt expression in the situation of the *hadith* involving this dysphemistic expression. Thus, it has been proved that a word (or expression) may be taboo in some context and be proper in other context.(Abd El-Naby: 2010) argues that although all the abovementioned expressions mean the physical intercourse between a man and a woman, they differ from each other: for example, there is a great contradiction between

(Jâmaça) and (A ḥ da ṯ a) (جامع) و (أحدث)

The first term means to have a legal sexual intercourse. However, the second term means to have an illegal sexual intercourse. Thus, one could say that the Arabic language is more rhetorical than the English language.

3.6.2.2 Euphemistic metonyms for excretion affairs:

It is important to use euphemism in order to refer to excretion affairs to avoid undesirable feelings like embarrassment and disgust. Abd-El Naby (2010: 55)

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emphasizes that expressions used as metonyms for excretion affairs in *Sahih Al-Bukhary* are 21 metonymic expressions. They are mentioned in 46 hadiths for 54 times. The following euphemistic expressions indicate the excretion affairs euphemistically:

Table (2): table of euphemistic metonyms for excretion affairs in Arabic

relieve oneself	قضى حاجته (Qadâ ħ âjatahu)
go to answer the call of nature	خرج لحاجته (Xaraja Li ħ âjatihi)
went to the open air (the latrine)	دخل الخلاء (Daxala-lxalâ)
excrete	تبرز (Tabarraza)
defecate	أتى الغائط (Ata-lgâ it)
used pebbles to purify himself after defecation	استجمر (Istagmara)
another term for went to the latrine	تخلى

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	(Taxallâ)
answer the call of nature = urinate, defecate	انطلق لحاجته (Inṭalaqa Li ħ âgatihi)
same as above	ذهب لحاجته (ð ahaba Li ħ âgatihi)
same as above	تبرز لحاجته (Tabarraza Li ħ agatihi)
same as above	أتى الخلاء (Ata-lxalâ ʔ)
sat for the call of nature	قعد على حاجته (Qaçda çlâ ħ âgatihi)
spend it (as in spend a penny)= do one's business	قضى شأنه (Qadâ ša ʔ nahu)
finish, or relieve oneself	فرغ من حاجته (Faraga Min ħ âgatihi)
clean one's private parts	استنجى (ʔ istangâ)

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exhausted one's bowels	استنفذ (ʔ istanfada)
wipe one's private parts	تمسح (Tamassa ḥ a)

3.6.3 Euphemistic metonyms for taboos in English:

Campbell and Mixco (2007: 57) define euphemism as "a word (or phrase) that replaces another that is considered obscene, offensive, taboo or that otherwise causes discomfort. Moreover, Wardhaugh (2006: 236) argues that linguistic taboo is one way in which " a society expresses its disapproval of certain kinds of behaviour believed to be harmful to its members, either for supernatural reasons, or because such behaviour is that are avoided because they are unpleasant or because they cause embarrassment for both the speaker and the hearer". That is not confined to Arabic language and society and is found in all societies and languages. For instance, there are more than 400 euphemistic expressions referring to the sexual intercourse found online, some of them are as the following:

Be intimate, copulate, fool around, fornicate, go all the way, go to bed with, lay, make out, mate, procreate, sleep together, making love, art of pleasure, free love,

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love affairs, live together, sleep with, have mate (with), contact with, , have carnal knowledge of, know, couple, enjoy each other, possess. Etc....

However, there are many euphemistic expressions indicating excretion affairs.

They are:

Table (3): Table of euphemistic metonyms for excretion affairs in English

Answer the call of nature	
Spend a penny	

Piddle	v. informal, childish
Urinate	v.
Relieve oneself	Exp, v.
Wee-wee	Informal, British
Piss	Slang, vulgar

Make water	Exp, v.
Take a leak	Informal
Micturate	Technical
Pee	Informal
Pee-pee	Informal

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Wee	v. British
Pass water	Exp,v.
Spend a dime	Exp,

(see https://www.powerthesaurus.org/spend_a_penny)

There are other metonyms for excretion affairs like: wash one's hands, do one's business, relieve oneself, go to the bathroom, etc.

3.7 Metonymy (*Kenaya and Majaz Morsal*) for untaboos in prophetic tradition:

In Arabic there are a large number of undesirable words and expressions that the speakers avoid to utter in a direct way. That doesn't mean that these undesirable words or expressions are taboo, but it is more preferred not to utter what offends people directly. The definition of euphemism or a metonym is still "a pleasant word or expression instead of a shocking or embarrassing word or expression".

Koheel (2004: 291-297) stresses the close relationship between metonymy and the Arabic Islamic society: "Metonymy, in the *Quran*, is used to lead society morally in which people avoid committing sins and crimes". This is so clear in the *Quran* and the *Sunnah*. Moreover Koheel (2004: 295) explains that "Metonymy, in the prophetic speeches, is closely associated with values and manners since the Prophet's basic mission is to overcome deviation and corruption". Metonymy in

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Arabic is divided into two types: The first type is called in Arabic "*Al-kinaya*" and the second is called "*Al-Majaz Al-Morsal*." Both of them are translated to English by the word "Metonymy".

Metonymy "*Al-Kenaya*" in Arabic is an utterance which has two meanings, one of them is the literal meaning, and the other is the intended meaning. It conveys the intended meaning indirectly. A significant number of metonyms are included in numerous *hadiths*. In the *Hadith*:

"رويدك يا أنجشة لا تكسر القوارير" (صحيح البخارى: ٧٥١٠)

"*Ruwaydaka yâ ٱ njašah lâ Taksir-lqawarîr*"

The literal meaning of the above metonym is "Do not break the glass vessels" while the intended meaning lies completely away from what is really said. What is meant by "*Al-Qawarîr*", "glass vessels" in English, is the women being carried on the camels' backs. The word "*Al-Qawarîr*," is a metonym for women as they are as weak as the glass vessels. The metonyms of that type (*Kinaya*) are too numerous in the prophetic tradition and the study will shed light on some of these manually extracted metonyms in the next chapter.

The second type of metonymy in Arabic, which the study clarified before, is *Al-Majaz Al-Morsal* that includes ten forms . They are as the following:

Table (4): Table of the examples of *Majaz Morsal* in prophetic tradition

<p>To call something as it will be</p> <p>"تسمية الشيء بما يؤول إليه"</p>	<p>(Sahih Al-Bukhary:1724)</p> <p><u>"أحجبت؟"</u></p> <p>The literal meaning is "Have you performed Hajj? However, the intended meaning is "Have you intended to perform Hajj?"</p>
<p>To call something as it was</p> <p>"تسمية الشيء بما كان عليه"</p>	<p>(Sahih Al-Bukhary: 2524)</p> <p>is "the person freed of slavery</p> <p><u>"عتيق"</u> "Atiq"</p> <p>The slave who has been manumitted became a free person but he is called "Atiq" as he was</p>
<p>Causality</p> <p>السببية</p> <p>To say the "cause" but the intended meaning is the thing that caused it</p>	<p>(Sahih Al-Bukhary: 30)</p> <p><u>"تحت أيديكم"</u></p> <p>Is translated as "under your commandment" not as "under your hands" the hand is the cause for ability and command.</p>
<p>Resultant</p> <p>المسببية</p> <p>To say the result instead of the cause</p>	<p>(Sahih Al-Bukhary: 1491)</p> <p><u>"أما شعرت أنا لا تأكل الصدقة"</u></p> <p>"Sadaqa" is Majaz Morsal as it is not to be eaten. However, the money is the cause of buying the food of charity. "Sadaqa" is the result and the money of charity is the cause.</p>
<p>Totality</p> <p>الكلية</p> <p>To mention the whole thing and the intended meaning is a part of it</p>	<p>(Sahih Al-Bukhary:633)</p> <p><u>"يذكر عن بلال أنه جعل إصبعيه في أذنيه"</u></p> <p>It is said that (during the Al-Azan) Bilal used to put his (two) finger tips not all his two fingers in his (two) ears.</p>
<p>Partiality</p> <p>الجزئية</p> <p>Is to refer to the whole of a thing by the name of any one of its parts.</p>	<p>(Sahih Al-Bukhary: 100)</p> <p><u>"رؤوسا"</u> Which means heads is a word used to refer to the ignorant persons.</p>

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<p>Status الحالية</p> <p>To say an utterance that refers to the status or condition</p>	<p>(sahih Al-Bukhary:2581) فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة</p> <p>The literal meaning of the metonym is Aisha's dress. However, the intended meaning is the place of her like: her home or her bed.</p>
<p>Locality المحلية</p> <p>To say an utterance referring to the place of something</p>	<p>(Sahih Al-Bukhary: 4248) "أعطى النبي خيبر اليهود"</p> <p>What is meant by <i>Khaiber</i> is the land of <i>Khaiber</i>. The utterance <i>Khaiber</i> refers to the place of it.</p>
<p>Nearness المجاورة</p>	<p>(Sahih Al-Bukhary: 1782) "كان لنا ناضح فركبه أبو فلان"</p> <p><i>Nadeh</i> is translated as "camel". <i>Nadeh</i> means irrigator in Arabic. it is called <i>Nadeh</i> "irrigator" as it carries water.</p>
<p>Mechanism الآلية</p> <p>By mentioning the name of a tool and the intended meaning is the effect of it</p>	<p>(Sahih Al-Bukhary:1432) "و يقض الله على لسان نبيه ما شاء"</p> <p>The intended meaning is the speech of the prophet Muhammed peace be upon him. However, the tool of his spoken language is his tongue.</p>

Quoted from (Al Jurjany: 2001) and translated by the researcher.

3.8 Euphemistic metonyms for untaboos in English:

Euphemism, as defined before, is a preferred word rather than a blunt or harsh word. In English, there are numerous metonyms and euphemisms for

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nonpreferred words. "Pregnant" is substituted by expectant mother, mother-to-be, in the family way, in an interesting condition, be expecting, etc.

Still, it is well known that people avoid straightforward talking about death and diseases. It is preferable to say "pass away", "depart", "sleep", "go home" and "join the majority" rather than "die". Doctors also substitute the word "growth" for "cancer". In this way, "feces" becomes "solid human waste", and "syphilis" becomes "a social disease".

Huang (2005: 47) argues that there are some preferred expressions like:

"airbombing" rather than "air support", "armed conflict" instead of "conflict" and "go back ward" in the place of "retire". There are many other euphemisms for undesirable words in English.

CHAPTER FOUR:

METONYMY IN SELECTED TEXTS IN THE HADITH OF THE PROPHET MUHAMMED PEACE BE UPON HIM

4.1 Introduction:

This chapter outlines the use of metonyms in selected Hadiths and provides a lexical, semantic and pragmatic analysis after a meticulous survey of the translated *Hadiths* compiled in *Sahih Al-Bukhary*. It is noticed that Khan cares more about the intended meaning and sacrifices the euphemistic one in favor of conveying the intended meaning. Hasan (2002: 410) argues that sometimes "euphemism was sacrificed at the expense of clarity". Thus, the translator when translating metonymic expressions has only two choices: clarity rather than euphemism or euphemism rather than clarity. However, in very few cases, had the translator managed to convey into the TL the intended meaning and the euphemism that could be described as an equivalent figurative expression to the Arabic figure, the translation then would have been valid. Therefore, Hassan's statement - "euphemism was sacrificed at the expense of clarity" - may be a considerable excuse for the pragmatic translations made by the translator.

4.2 The Hadiths in the first set related to metonyms of sexual activities in Arabic: (See table no.1)

All the euphemistic metonyms in this set are closely related to sexual affairs. (Abd El-naby: 2010) argues that in *Sahih Al-Bukhary* there are 93 hadiths containing 25 sentences which mean a sexual relationship between a man and a woman. Here are the expressions denoting the sexual relations in selected Hadiths in *Sahih Al-Bukhary*. These Hadiths are quoted from the translated edition of *Sahih Al Bukhary* Tranlated by Muhammed Muhsin Khan (1997).

E.g.1 The book of the expiation of unfulfilled oath

Volume 8, Book 84, Number 6710:

عن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: هلكت فقال: وما ذاك؟ قال: وقعت بأهلي في رمضان، قال: تجد رقبة؟ قال: لا، قال: هل تستطيع أن تصوم شهرين متتابعين؟ قال: لا، قال فتطيع أن تطعم ستين مسكيناً؟ قال: لا، قال: فجاء رجل من الأنصار بعرق، و العرق المكنل فيه تمر، فقال: اذهب بهذا فتصدق به، قال: أعلى أحوج منا يا رسول الله؟ و الذي بعثك بالحق ما بين لابتيها أهل بيت أحوج منا، ثم قال: اذهب فأطعمه أهلك

6710. Narrated Abü Hurairah may Allah be pleased with him A man came to the Prophet – peace be upon him - and said, "I am ruined!" The Prophet said, "What is the matter with you?" He said, "I had sexual relation with my wife (while fasting) in Ramadan." The Prophet, said to him, "Can you afford to

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manumit a slave?" He said, "No." The Prophet said, "Can you observe Saum (fast) for two successive months?" He said, "No." The Prophet said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an 'Araq (big basket) containing dates was presented to the Prophet, and the Prophet said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allah's Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al- Madina) poorer than us." So the Prophet said (to him), "Go and feed it to your family."

The metonymic expression which sums up the epitome of the hadith is:

"Waqatu bi- ʾahly" وقعت بأهلي

Analysis:

Ibn Manzur defines the "وقع" as “drop” or “fall down”. The meaning of the verb “Waqaa” in *AlMo'jam Alwasseet* is also “to drop” or “fall down”(p. 1050)

أهله

is defined in (Ibn Manzur online dictionary) as the person's family or relatives

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Therefore, the literal semantic meaning of the target clause is “to fall down on my relatives”. This translation seems to be meaningless and out of context. However, the pragmatic intended meaning of this metonymic clause is completely different from its semantic meaning. The intended meaning of this clause as *Ibn Hagar* (vol.11, p.596) clarifies is that “a man had a sexual intercourse with his wife”.

Euphemistic metonyms:

وقعت بأهلى

“*Waqatu bi- ? ahly*”

is meant to be a metonym for having sex with his wife

Assessment:

The translator makes a mistake when he translates the above Arabic euphemistic clause into “I had sexual relation with my wife”. He really realizes the intended meaning but he should have maintained the euphemistic strategy followed in the Arabic text. Through his rendition of this clause, he participates in widening the gap between the original Arabic text and the English translated text. In this way, he lets the non-Arabic target reader get the impression that the Arab people do not care about rules of politeness when talking about such embarrassing topics

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like sex. He could have translated it in a more euphemistic way as, for example, "I slept with my wife".

" The researcher agrees with the translator's rendition of the word “ ? *ahly*”
"أهلى"

into "my wife" as Ibn Hagar (vol.11, p.596) indicates that the intended meaning of “*Ahly*” is “my wife”. The translator correctly understands the connotation of the Hadith and conveys it. However, the English counterpart of this word is "my relatives".

The translation adopts the domestication strategy as it conveys only the intended meaning and ignores the euphemistic metonym in the original text.

Suggested translation:

"وقعت بأهلى"

“*waqatu be-Ahly*”

Could be translated as "I slept with my wife"

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E.g. 2 The book of Gusl

Volume 1, book 5, number 268:

- حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدَوِّرُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ، مِنَ اللَّيْلِ وَالنَّهَارِ، وَهُنَّ إِحْدَى عَشْرَةَ. قَالَ: قُلْتُ لِأَنَسٍ: أَوْ كَانَ يَطِيقُهُ؟ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ إِنَّ أَنَسًا حَدَّثَهُمْ: تَسَعُ نِسْوَةٌ

Narrated Qatada: Anas bin Mälik – may Allah be pleased with him - ; said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet – peace be upon him - was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

E.g. 3 The Book of An-nikâḥ^h (The wedlock)

Volume 7, Book 67, Number 5215:

عن أنس بن مالك رضي الله عنه: "أن نبي الله صلى الله عليه وسلم كان يطوف على نسائه في الليلة الواحدة وله يومئذ تسع نسوة"

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. Narrated Anas bin Malik –may Allah be pleased with him-: The Prophet used to **pass by** (have sexual relation with) all his wives in one night, and at that time he had nine wives.

E.g. 4 The Book of Jihâd (fighting for Allah's cause)

Volume 4, Book 56, Number 2819:

عن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "قال سليمان بن داود عليهما السلام: **لأطوفن الليلة على مائة امرأة** – أو تسع و تسعين – كلهن يأتى بفارس يجاهد فى سبيل الله. فقال صاحبه: قل إن شاء الله، فلم يقل إن شاء، فلم تحمل منهن إلا امرأة واحدة جاءت بشق رجل. و الذى نفس محمد بيده لو قال إن شاء الله لجاهدوا فى سبيل الله فرسانا أجمعون"

8. Narrated AbU Hurairah: Allah's Messenger said, "Once Sulaimān (Solomon), son of Dawud (David) said, '(By Allah!) Tonight **I will have sexual intercourse** with hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allah's Cause.' On that his companion said: say: "In sha Allah (If Allah wills)", but he did not say, "In sha Allah (If Allah wills)." So none except one of those women conceived and gave birth to a halfman. By Him in Whose Hands Mubammad's soul is, if he had said, "In sha Allah (If Allah wills)", (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

The metonymic expressions which sum up the epitome of the hadiths:

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"يدور عل نساؤه"، "يطوف على نساؤه"، "لأطوفن على مائة امرأة"

"Yadouru Ala Nesaehe", "Yatoufu Ala Nesaehe", "Latoufanna Ala Meati
Emra'a"

Analysis:

The first metonymic Arabic expression "يدور على نساؤه" the word "يدور" means to “get around” as (*Ibn Manzur* online) defines it. "على" means “on”. The counterpart of the word "نساؤه" is “his wives”. Thus, the literal meaning of this clause means “to get around his wives”. However, the intended meaning differs from its literal meaning.

"يطوف على نساءه"، "لأطوفن على مائة امرأة"

In the metonymic expressions in the seventh and eighth *Hadiths*, the verb "يطوف" “Yatouf” as *Al-Mo'jam Al-Waseet* clarifies it, is to “go around” (p.570). Therefore, the literal meaning of these clauses becomes “to go around his wives” which opposes Ibn Hagar’s interpretation of it which is “to make love with more than one wife” (vol.9, p.316)

Euphemistic metonyms:

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Ibn Hagar (vol.1, p.377) demonstrates that the metonym in the fourth hadith "يدور على نسائه" is for having a sexual intercourse with each one of his wives. However, the translator translates it as "*visit all his wives in a round*"

In the fifth *Hadith* the euphemistic metonym is "يطوف على نسائه". It refers to the same relationships above mentioned. The translator renders it as *pass by (have sexual relation with) all his wives*.

The metonym in the sixth *Hadith* is "لأطوفن الليلة على مائة امرأة" and it is translated as **(I will have sexual intercourse with hundred women)**

Assessment:

In translating the fourth *Hadith*, it is obvious that the translator does not get the intended meaning in rendering "يدور على نسائه" as "*visit all his wives in a round*". He merely translates it literally. He does not pay any attention to the rest of the *Hadith*; his translation of the euphemistic clause contradicts his translation of the rest of the *Hadith*. He seems to have not understood the *Hadith*. He is not concerned with the whole meaning of the *Hadith*, but with the meaning of each word alone. His translation depends upon the semantic meaning. It is important to convey both the intended and euphemistic meaning.

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In the fifth *Hadith* the target clause "يطوف على نسائه" is translated into "*pass by (have sexual relations with) all his wives*". Here the translation of such clause is more obvious than the translator's rendition of the clause "يدور على نسائه" in the fourth *Hadith*. The translator gets the intended meaning and conveys it to the target language. However, he fails to integrate the intended meaning and the euphemistic one.

The euphemistic clause in the sixth *Hadith* "لأطوفن الليلة على مائة امرأة" is translated to "*I will have sexual intercourse with 100 women*". The translator realizes the intended meaning but he conveys it in a blunt expression. He should care more about his translations of such embarrassing topics related to sexual relations. He must be as honest as possible in the translation of such religious texts in particular.

In the above three translations of the metonymic expressions the translator uses the domesticating method as he pays no attention to the figurative use. They are all metonyms for having sex. One of them "يدور على نسائه" is translated incorrectly as the translator conveys only its semantic meaning "*visit his wives*". The pragmatic meaning of the other two metonymic expressions is transmitted to the target language but the translator sacrifices their euphemistic meaning in favor of adopting the domestication strategy.

Suggested translation:

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"يدور على نسائه"

"يطوف على نسائه"

لأطوفن الليلة على مائة امرأة"

These three metonymic expressions could be translated as "sleep with" to maintain both intended and euphemistic meaning.

E.g. 5 The Book of Al Muḥṣar

Volume 3, Book 27, Number 1809:

- قال بن عباس رضى الله عنهما: "قد أحصر رسول الله صلى الله عليه وسلم فحلق رأسه، و جامع نسائه و نحر هديه، حتى اعتمر عاما قابلا".

. Narrated Ibn 'Abbas Allah's Messenger -peace be upon him- was prevented from performing ('Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hady and performed 'Umra in the following year.

The metonymic expression which sums up the epitome of the hadiths is:

"جامع نساءه"

"Jamça Nisâ ḥu"

Analysis:

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The narrator of this *Hadith* tells us that when the prophet –peace be upon him- was prevented to perform *Umra* in the year of *Hudaibia* as (Ibn Hagar, vol.4, p.6) demonstrates, he ends his *Ihram* by shaving his head, sleeping with his wives, and slaughtering his *Hady*. A year later he performed the *Umra*. The meaning of “Jamaa” is “to have sex” (Ibn Manzur online).

Euphemistic metonyms:

The expression "جامع نساءه" is the metonym for having the sexual intercourse.

Assessment:

The expression "جامع نسائه" is translated to "had sexual relations with his wives". The researcher totally opposes the translator with respect to translating "جامع" to "*had sexual relations*" because the translator takes no notice of the euphemism in the Arabic expression "جامع". The Arabic expression "جامع" depends on euphemism; however the translator renders it in a blunt way. In this way the translator widens the gap between the original Arabic text and the English text. There are many euphemistic substitutes that the translator can use like sleep with or go to bed with. The translator really comprehends the intended meaning and he conveys its pragmatic meaning to the non Arab reader - Muslim or non-Muslim - but he sacrifices the euphemism of the original text.

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The translator correctly translates "نساءه" to "his wives" not literally to "his women". In the Arab society, sexual activities are restricted only to intercourse within the marriage relationship. Hence, if the translator translates it as "his women" only the Arab-reader will get the intended meaning but the non- Arab reader will think that a man can sleep with a woman other than his wife. The translator uses the domestication strategy in rendering this metonymic expression as he fails to convey it being euphemistic as it is in the original text.

Suggested translation:

The expression "جامع نساءه" may be translated more euphemistically as "go to bed with"

E.g. 6 The Book of WuDu [?] "ablution"

Volume 1, book 4, number 141:

The metonymic expression:

"أتى أهله"

"Ata Ahlahu"

عن ابن عباس رضى الله عنهما يبلغ النبى صلى الله عليه وسلم قال: "لو أن أحدكم إذا أتى أهله قال: بسم

الله، اللهم جنبنا الشيطان و جنب الشيطان ما رزقنا، ففضى بينهما ولد لم يضره"

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141. Narrated Ibn 'Abbas –may Allah be pleased with him- The Prophet said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the Name of Allah. O Allah! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

Analysis:

"أتى" "Ata" means "to come" as (*Ibn Manzur* online) clarifies it. The counterpart of the term "أهله" is "his relatives". Hence, the literal meaning of this metonymic expression is "come to his relatives". Therefore, the literal translation of this clause is unacceptable as it does not convey the intended meaning of the Hadith.

Euphemistic metonyms:

The expression "أتى أهله" is a metonym for having a sexual intercourse.

Assessment:

The expression "أتى أهله" is translated to "*having sexual relationship with his wife*". The literal semantic meaning of this metonymic clause is "come to his relatives". The translator could get its pragmatic meaning and conveys it to the

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target reader. Therefore, he correctly translates it but he does not maintain its euphemism. The researcher supports the translator's rendering of the term "أهله" to "his wife", since he knows its intended meaning in that context.

In this translation, the translator adopts the domesticating method as he makes the translated expression gets nearer to the target language and culture. He only wants to make the target reader get the intended meaning while paying no attention to the euphemistic meaning.

Suggested translation:

The translator uses a blunt expression - "*having sexual relationship*" - instead of a smooth gentle one. He could have used one of the various euphemistic gentle expressions which mean such kind of relationship like "*make love with*", "*sleep with*" or "*be intimate with*".

E.g.7 The Book of The Book of An-nikâḥ (The wedlock)

Volume 7, Book 67, Number 5127:

٥١٢٧- عن عروة بن الزبير أن عائشة زوج النبي صلى الله عليه وسلم أخبرته: أن النكاح في الجاهلية كان على أربعة أنحاء: فنكاح منها نكاح الناس اليوم، يخطب الرجل إلى الرجل وليته أو ابنته فيصدقها ثم ينكحها. و نكاح الآخر: كان الرجل يقول لامرأته إذا طهرت من طمثها: أرسلني إلى فلان.

فاستبضعي منه، و يعتزلها زوجها ولا يمسها أبدا حتى يتبين حملها من ذلك الرجل الذي تستبضع منه، فإذا تبين حملها أصابها زوجها إذا أحب، و إنما يفعل ذلك رغبة في نجابة الولد، فكان هذا النكاح نكاح الاستبضاع. و نكاح آخر: يجتمع الرهط ما دون العشرة فيدخلون على المرأة كلهم يصيبها فإذا حملت و وضعت و مر ليال بعد أن تضع حملها أرسلت إليهم فلم يستطع رجل منهم أن يمتنع حتى يجتمعوا عندها، تقول لهم: قد عرفتم الذي كان من أمركم و قد ولدت فهو ابنك يا فلان، تسمى من أحبت باسمه فيلحق به ولدها، لا يستطيع أن يمتنع به الرجل. و نكاح الرابع: يجتمع الناس الكثير فيدخلون على المرأة لا تمنع من جاءها، و هن البغايا كن ينصبن على أبوابهن رايات تكون علما لمن أرادهن دخل عليهن. فإذا حملت إحداهن و وضعت حملها جمعوا لها و دعوا لهم القافة ثم ألحقوا ولدها بالذي يرون فالتاطته به و دعى ابنه، لا يمتنع من ذلك فلما بعث محمد صلى الله عليه و سلم بالحق هدم نكاح الجاهلية كله إلا نكاح الناس اليوم.

5127. Narrated 'Urwa bin Az-Zubair: 'Aishah, the wife of the Prophet -peace be upon him - , told him that there were four types of marriage during the Pre-Islamic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for and-so and have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with

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some other man) so that he might have a child of noble breed. Such marriage was called Al-Istibḍâḥ. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them **would have sexual relation with her**. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child, so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, **could have sexual intercourse with them**. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa 'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muhammad – peace be upon him- was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of marriage the people recognize today.

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The metonymic expressions:

"فاستبضعي منه"، "يمسها" و "أصابها زوجها، كلهم يصيبها".

"Fastabḍiyy Minhu", "Yamassuhâ", "Aṣabahâ Zawjuhâ", "Kulluhum Yuṣîbuhâ"

Analysis:

The first expression "فاستبضعي منه": the origin of this word in Arabic is "بضع" "Bidḥ" which means "marriage" as well as "water" as (Ibn Manzur online dictionary) demonstrates. However, Ibn Hagar (vol.9, p.185) argues that "استبضعي" "Istabḍiyy" indicates that "a woman asks a man - for "مباذعة" "Mubadaḥah" which means "a sexual intercourse" - to have sex with her".

According to (Ibn Manzur online dictionary) The second expression

"Yamassu" is "to touch"

The meaning of "The term "أصاب" "Aṣaba" is "to strike or hit the right thing" as cited in (*Al-Mo'jam Al-Wasseet*, p.527).

Ibn Hagar (vol.9, p.185) says that the term "يصيبها" means that "a man has sex with a woman". Thus, these metonymic clauses "أصابها زوجها، كلهم يصيبها" could not be translated literally at all as it would be meaningless.

Euphemistic metonyms:

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"فاستبضعى من" this expression is a metonym indicating that "a woman asks a man to have sex with her".

"لا يمسها" is a metonym referring to "a man who keeps away from having sex with a woman"

"أصابها زوجها، كلهم يصيبها" is a metonym for "having sex with a woman"

Assessment:

١ (فاستبضعى منه) is translated as "have sexual relations with him."

٢ (كلهم يصيبها) is translated as "all of them would have sexual relation with her"

The researcher is opposes the translator's rendition of these metonymic clauses. The speaker prefers using indirect and soft words, but the translator prefers using direct and blunt ones. The translator gets the pragmatic meaning of the two clauses and he could correctly convey their intended meaning. However, the euphemisms included in the original text are ignored in the target text. What the translator should do is to adopt the euphemistic strategies of the Arabic texts. It is clear that the translator uses the domesticating method as he ignores the figurative devices in the two clauses.

٣ (لا يمسها)

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The translator correctly translated this clause into (*keep away from her*). He really realizes the intended meaning and does not translate it literally as (does not touch her). He also maintains the euphemistic strategies of the Arabic text as he does not translate it as (he does not have sex with her). The target reader, through the translator's rendition, of this clause could understand what the speaker denotes as he also illustrates his speech euphemistically when he says (*and would never sleep with her*). The target reader, in this way, could get the meaning which is (keep away from having sex with her). This translation overtly puts the foreignization strategy in practice as it is quite equivalent to the original text. The translated text includes both the intended meaning and the euphemistic metonym.

(أصابها زوجها)-٤

The translator here succeeds to convey the intended meaning as euphemistic as the original Arabic text because he translated it as (*her husband would sleep with her*). Thus, there is not a gap between English and Arabic texts. The translator does not depend upon blunt words which embarrass and hurt people, but he prefers soft ones to convey the intended meaning. In this way, the meaning is quite apparent and clear. It is also the foreignization strategy which the translator adopts in rendering this metonymic clause as he could convey both the intended and euphemistic meaning.

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(فيدخلون على المرأة لا تمنع من جاءها)-5

The researcher agrees with the translator as he translates this clause literally into (*would enter upon a lady*) and then paraphrases it. However, the researcher opposes the translator's rendition of the clause "لا تمنع من جاءها" to (*and have sexual relations with her*). Although the translator correctly understands its pragmatic meaning and transfers it to the target reader, he could have made it more acceptable and euphemistic if he had translated it as (*would enter upon a lady and make love with her*). Thus, the translator should have translated (فيدخلون على المرأة) literally and then paraphrased (لا تمنع من جاءها) euphemistically to get nearer to the original text. For the aforementioned the strategy used cannot be determined as a foreignization strategy rather it is a domesticating one.

Suggested translations:

١ - (فاستبضعى منه)

Should be translated as “sleep with him”, for instance.

٢ - (كلهم يصيبها)

٣ - (لا تمنع من جاءها)

could be translated as “make love with her” or any euphemistic expression which denotes this meaning.

E.g.8 The Book of Dress

Volume 7, Book 77, Number 5792:

عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت: جاءت امرأة رفاعَةَ القرظي رسول الله - صلى الله عليه وسلم وأنا جالسة وعنده أبو بكر فقال: يا رسول الله إني كنت تحت رفاعَةَ فطَلَّقني فَبَتَّ طلاقِي فَتَزَوَّجْتُ بعده عبدَ الرحمن بنَ الزُّبَيْرِ وإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلَّا مِثْلُ هَذِهِ الْهُدْبَةِ وَأَخَذَتْ هُدْبَةً مِنْ جِلْبَابِهَا فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهُوَ بِالْبَابِ لَمْ يُؤْذَنْ لَهُ قَالَتْ فَقَالَ خَالِدٌ يَا أَبَا بَكْرٍ أَلَا تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا وَاللَّهِ مَا يَزِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّبَسُّمِ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَعَلَّكَ تُرِيدِينَ أَنْ نَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عُسَيْلَتَكَ وَتَذُوقِي عُسَيْلَتَهُ فَصَارَ سُنَّةً بَعْدَ"

. Narrated 'Aishah the wife of the Prophet : The wife of Rifā'a Al-Qurazi came- to Allah's Messenger-peace be upon him- while I was sitting, and AbU Bakr was also there. She said, "O Allah's Messenger I was the wife of Rifā'a and he divorced me irrevocably. Then I married 'Abdur-Rahmān bin Az-Zubair who, by Allah,O Allah's Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālīd bin Sa'id, who was standing at the door, for he had not been admitted, heard her statement and said, "O AbU Bakr! Why do you not stop this lady from saying such things openly before Allah's Messenger?" No, by Allah, Allah's Messenger did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa'a?

That is impossible unless 'Abdur-Raliman consummates his marriage with you.' That became the legal way after him.

E.g.9 The Book of Al-Adab (the good manners)

Volume 8, book 78, number 6084:

عن عائشة رضى الله عنها أن رفاعة القرظى طلق امرأته فبنت طلاقها فتزوجها بعده عبد الرحمن بن الزبير، فجاءت النبي صلى الله عليه وسلم فقالت: يا رسول الله إنها كانت عند رفاعة فطلقها ثلاث تطليقات، فتزوجها بعده عبد الرحمن بن الزبير، وإنه والله ما معه يا رسول الله إلا مثل هذه الهدية -لهدية أخذتها من جلبابها- قال وأبو بكر جالس عند النبي - صلى الله عليه وسلم - وابن سعيد بن العاص جالس بباب الحجرة ليؤذن له، فطفق خالد ينادى أبا بكر، يا أبا بكر ألا تزجر هذه عما تجهر به عند رسول الله - صلى الله عليه وسلم؟ وما يزيد رسول الله - صلى الله عليه وسلم - على التبسم، ثم قال: "لعلك تريد أن ترجعى إلى رفاعة؟ لا، - حتى يذوق عسيلتك وتذوقى عسيلته"

11.Narrated'Aisha -may Allah be pleased with her- that Rifaaa Al-Qurazi divorced his wife irrevocably (i.e.that divorce was the final). Later on 'Abdur-Rabman bin Az-Zubair married her after him. She came to the Prophet and said "O Allah's Messenger! I was Rifa'a's wife and he divorced me thrice, and then I was married to 'Abdur-Rahmān bin Az-Zubair, who, by Allah has nothing with him except something like this fringe O Allah's Messenger," showing a fringe she had taken from her covering sheet. Abu Bakr was sitting with the Prophet while Khālid bin Sa'id bin Al-'As was sitting at the door of the room waiting for admission. Khalid started calling Abū Bakr, "O AbU Bakr! Why don't you reprove this lady from what she is openly saying before Allah's Messenger?" Allah's Messenger did

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nothing except smiling, and then said (to the lady) , "Perhaps you want to go back to Rifa'a? No, (it is not possible), unless and until you enjoy the sexual relation with him ('Abdur- Raḥmān) and he enjoys the sexual relation with you."

Analysis:

The term "يذوق" "Ya ḏ uq" means "to taste"(*Al-Mo'jam Al-Wasseet*, p.318). The word "عسيلة" " ḥusayla" comes from the verb "عسل" " ḥsala" which refers to "making a thing mixed with honey" (*Al-Mo'jam Al-Wasseet*, p.601). However, according to *Al-Maany Online Dictionary*, "عسيلة" means "orgasm". Ibn Hagar (vol.10, 502) assures that the meaning of the above metonymic clause is that "the husband and his wife should enjoy the sexual relationship with each other".

Euphemistic metonyms:

"لا حتى يذوق عسيلتك و تذوقى عسيلته" is considered a metonymic expression for "compeleting the marriage by having sex"

Assessment:

In the tenth and eleventh hadiths the same clause which contains the metonym "حتى يذوق عسيلتك و تذوقى عسيلته" is translated in two different ways. The translator uses both euphemistic and explicit direct expressions to translate the same metonymic clause in the two Hadiths. This clause is adopted by the speaker

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to indicate a permissible sexual relationship between a husband and a wife on one hand and to legalize and impose such a relationship between any married couple on the other hand. (Ibn Hagar: vol. 9) demonstrates that "لا طلاق قبل نكاح" there is no divorce before marriage. In other words, Islam obliges a husband and a wife to do such a relationship in order to consummate their marriage. In the tenth Hadith it is translated as *"That is impossible unless 'Abdur-Rahiman consummates his marriage with you"*. The researcher agrees with the translator here because the translator tries to convey the intended meaning while maintaining its euphemistic style. Thus, the target reader can get the meaning without hurting his/her own feelings. The intended meaning could be seized through the context of the *Hadith*.

However, in the eleventh *Hadith* the same metonymic clause "يذوق عسيلتك و" is translated dysphemistically. The translator pays no attention to the euphemism of the clause. He actually gets and conveys the intended meaning but he completely disregards the euphemism. He should realize that the speaker talks about the most embarrassing topic in Islam. Therefore, he tends to use euphemistic expressions portraying such a relationship between a husband and a wife. The translator should render the above expression in a delicate polite way as the original text.

Suggested translations:

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The researcher thinks that the best translation of this metonymic clause is "consummates his marriage with you" as he previously translates it. The word "consummate" contains the pragmatic, intended and euphemistic meaning of the Hadith. It means to "make a marriage or a romantic relationship complete by having sex" as the *Longman's Dictionary* puts it (page 144).

E.g.10 The Book of Al-Ma_ḥālim (oppressions)

Volume 3, book 46, number 2482:

The metonymic expressions: "فأمكنته من نفسها"، "فكلمته"

“Fa Amkanathu men Nafseha” , “fakllamathu”

٢٤٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ يُقَالُ لَهُ جَرِيحٌ يُصَلِّي فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَأَبَى أَنْ يُجِيبَهَا فَقَالَ أُجِيبَهَا أَوْ أَصَلِّي ثُمَّ أَتَتْهُ فَقَالَتْ اللَّهُمَّ لَا تُمْنَهُ حَتَّى تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ وَكَانَ جَرِيحٌ فِي صَوْمَعَتِهِ فَقَالَتْ امْرَأَةٌ لَا فَتَنَنَّ جَرِيحًا فَتَعَرَّضَتْ لَهُ فَكَلَّمَتْهُ فَأَبَى فَأَتَتْ رَاعِيًا فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلَامًا فَقَالَتْ: هُوَ مِنْ جَرِيحٍ فَأَتَوْهُ وَكَسَرُوا صَوْمَعَتَهُ فَأَنْزَلُوهُ وَسَبُّوه فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْعُلَامَ فَقَالَ مَنْ أَبُوكَ يَا غُلَامُ؟ قَالَ: الرَّاعِي قَالُوا نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لَا إِلَّا مِنْ طِينٍ"

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2482. Narrated Abu Hurairah: Allah's Messenger said, "There was an Israeli man called Juraij, while he was offering prayer, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said. 'O Allah! Do not let him die until he sees the faces of prostitutes.' Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented her self (for an evil act) but he refused. She then went to a shepherd **and allowed him to commit an illegal sexual intercourse with her** and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered prayer, then he went to the male (baby) and asked him: 'O boy! Who is your father?' The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

Analysis:

Ibn Hagar (vol.5, p: 137) says that *Juraij's* mother visited him as she wanted to see him and be satisfied with talking to him. However, he preferred not to answer his mother for fear that his meeting with her may interrupt his reverence and get him away from the mood of his prayer. Ibn Hagar also mentions the Hadith of the

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prophet Muhammed –peace be upon him- in which he comments on *Juraij*'s behaviour with his mother. The prophet Muhammed – peace be upon him- says:

"لو كان جريج فقيها لعلم أن إجابة أمه أولى من عبادة ربه" (ابن حجر، مجلد: ٥، ص: ١٣٧)

"Law Kâna Jurayj Faqîhan Laçalima ʔ anna ʔ ijabata ʔ ummihi ʔ wlâ Min çibadati Rabbihi"

"If *Juraij* had had enough religious knowledge, he would have realized that replying his mother is (more favored than) preferable to performing his prayer" (translation mine).

The term "أمكن" "*Amkana*" means that "someone makes someone else have the power over something" (*Al-Mo'jam Al-Wasseet*, p.882). Thus, the term "أمكنته" "*Amkanathu*" means semantically that the woman made the shepherd have the power over her. Ibn Hagar (vol.5, p.136) assures that the meaning of "أمكنته من نفسها" is that the lady came to a shepherd and let him have sex with her.

The term "كلم" "*Kallama*" in (*Al-Mo'jam Al-wasseet*, p.796) is "to pronounce words" so the word "كلمته" "*Kallamathu*" means semantically that "the woman talked to *Juraij*". However, Ibn Hagar (vol.5, 136) demonstrates that "كلمته" indicates that "the woman asked *Juraij* to sleep with her but he refused".

Euphemistic metonyms:

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فَأَمَّا كُنْتُ مِنْ نَفْسِهَا is a metonym which indicates that the lady allowed the man to have sex with her.

There is another metonym in the Hadith which is "فَكَلَّمَتْهُ". It is a normal expression and is usually used to refer to "talking to a person". However, in the context of this *Hadith* it has a fully different meaning. It means that "*the lady tries to seduce Juraij*".

Assessment:

The clause "أَمَّا كُنْتُ مِنْ نَفْسِهَا" is translated to "*allowed him to commit an illegal sexual intercourse with her*". The researcher considers the translator's rendering of this clause inappropriate. Khan pays no attention to the euphemism in the expression. He really gets the intended meaning but he conveys it explicitly. He does not heed the audience's feelings as he prefers using blunt expressions rather than smooth ones. He, furthermore, widens the gap between original and target texts. Therefore, he adopts the domestication strategy in his translation. He should transfer the original text to the target text while preserving all its linguistic features including the euphemistic style.

Suggested translations:

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The translator should have translated it as "she illegally allowed him to sleep with her".

E.g.11 The Book of Commentary

Volume 6, book 65, number 4942:

The metonymic expression: *"يضاجعها"*

٤٩٤٢ - و ذكر النساء فقال: "يعمد أحدكم يجلد امرأته جلد العبد فلعله **يضاجعها** من آخر يومه"

4942-"The Prophet – peace be upon him- then mentioned about women (in his Khutba) and said, "It is not wise for anyone of you to lash his wife like a slave, **for he might sleep with her the same evening.**"

Analysis:

The prophet –peace be upon him- forbids a man to mistreat his wife by hitting her and then he might make love with her at the same evening. Ibn-Hajar (vol.9, 303) contends that there should be some psychological concerns in case the husband wants to have this marital relation. Ibn Hajar adds that lashing makes women " hate or avoid the one who beats them, the husband, as this makes the woman hate to have the marital relation with such man"(as cited in El-Zeiny, 2005,

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p.268). The term "يضاجع" "Yodâjjiç" according to Ibn Manzur online dictionary means "to sleep with a woman"

Euphemistic metonyms:

يضاجعها is a metonymy/ euphemism denoting the sexual act with one's wife (Ibn Manzuur, n.d., p.2554). Thus, it is a metonym for having a sexual intercourse with his wife.

Assessment:

The euphemistic expression "يضاجعها" is translated to *sleep with her*. Therefore, the researcher supports the translator's rendition of it as he conveys the intended meaning. In this way, there is no gap between the original Arabic text and the target text. The expression "يضاجعها" means lexically "to sleep with". Thus, this translation is about to be a perfect translation as it is an equivalent figurative expression to the Arabic expression. The researcher cannot determine what type of the two strategies adopted in this translation. In domesticating method the translator gets closer to the TL. On the contrary, with the foreignization method, the translator gets closer to the SL. However, the current translation of this metonymic expression is a perfect translation of it. Thus, the researcher considers it hard to determine what strategy is used.

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Suggested translations:

There is no suggested translation for the above euphemistic clause other than the translator's one.

E.g.12 The Book of the virtues

Volume 6, book 66, number 5052:

The metonymic expression:

"لم يفتش لنا فراشا" "Lam Yat ʔ Lana Firôšan"

"و لم يفتش لنا كنفا" "Wa Lam Yufattiš Lana Kanafan"

عن عبدالله بن عمرو قال: أنكحني أبي امرأة ذات حسب فكان يتعاهد كنته، فيسألها عن بعْلِها، فتقول نعم الرجل من رجل لم يَطأ لنا فراشا، ولم يفتش لنا كنفا منذ أتيناها، فلما طال ذلك عليه ذكر للنبي ص فقال: القني به. فلقينته بعد ، فقال: كيف تصوم؟ قال: كل يوم قال وكيف تختم؟ قال كل ليلة. قال: صم في كل شهر ثلاثة، واقرأ القرآن في كل شهر، قال: قلت أطيق أكثر من ذلك، قال: صم ثلاثة أيام في الجمعة، قلت: أطيق أكثر من ذلك، قال: أفطر يومين وصم يوما، قال قلت: أطيق أكثر من ذلك، قال: صم أفضل الصوم صوم داود صيام يوم وإفطار يوم، واقرأ في كل سبع ليال مرة. فليتنني قبلت رخصة رسول الله ص وذاك أني كبرت وضعفت. فكان يقرأ على بعض أهله السبع من القرآن بالنهار ، والذي يقرؤه يعرضه من النهار ليكون أخف عليه بالليل، وإذا أراد أن يتقوى أفطر أياما وأحصى وصام مثلهن كراهية أن يترك شيئا فارق النبي صلى الله عليه وسلم.

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5052. Narrated 'Abdullāh bin 'Amr bin Al-'As : My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! **He never comes to my bed, nor has he approached me since he married me.**" When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe Saum (fast)?" I replied, "I observe Saum daily." He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Observe Saum for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have strength to do more than that." He said, "Then observe Saum for three days per week." I said, "I have the power to do more than that." He said, "Then observe Saum for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) DāwUd (David) used to observe Saum every alter day; and finish the recitation of the whole Qur'an in seven days." I wish I had accepted the permission of Allah's Messenger as I have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'an during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And he never, he wanted to gain some strength, he used to give up observing Saum (for some days

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and count those days to observe Saum)for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet, peace be upon him.

E.g.13 The Book of commentary

Volume 6, book 65, number 4757:

"و بلغ الأمر إلى ذلك الرجل الذي قيل له، فقال: سبحان الله و الله ما كشفت كنف أنثى قط. قالت عائشة فقتل شهيدا في سبيل الله" من حديث حادثة الإفك و هو حديث طويل

." Then this news reached the man who was accused, and he said, "Subihan Allah!

By Allah, I have never uncovered the private parts of any woman. *Later that man was martyred in Allah's Cause.see appendix (Hadith no.13)*

Analysis:

The term "يُطَا" "Yṭā" means "to step on" according to (Ibn Manzur, vol.1, p.197). The counterpart of "فِرَاش" "Firâṣ" is "bed" or "mattress". According to *Al-Maany Online Dictionary* The verb "فَتَش" "Fattaṣa" is "to search" or "to uncover". One of the meanings of the word "كَنَف" "Kanaḥ" is "side" as included in (Ibn Manzur, vol.9, p.309)

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Euphemistic metonyms:

"لم يَطْأ لَنَا فَرَاشًا" *"lam Yṭa Lanâ Firâšan"* "He never came to my bed"

"وَلَمْ يَفْتَشْ لَنَا كَنَفًا" *"Wa Lam Yufattiš Lanâ Kanafan"*. "nor approached me"

"وَاللّٰهُ مَا كَشَفْتُ كَنَفَ اُنْثٰى قَطْ" *"Wallahi Ma Kašaftu Kanafa un ṭh â Qatt"* "By Allah, I have never uncovered the private parts of any woman"

Assessment:

The epitome of the Hadith number 14 shows that the lady's father-in-law asking her about her life with her husband, and she has to tell him the truth. Thus, she resorts to using these two metonyms "لم يَطْأ لَنَا فَرَاشًا" و "لم يَفْتَشْ لَنَا كَنَفًا" in order to refer euphemistically to her husband's state. Ibn Hagar (vol.9, 96) argues that the two clauses "لم يَطْأ لَنَا فَرَاشًا" and "لم يَفْتَشْ لَنَا كَنَفًا" are metonyms that indicate that "the man never slept with her". The expression; "لم يَطْأ لَنَا فَرَاشًا" is translated as "he never came to our bed". The translator conveys its semantic literal meaning. However, the semantic meaning of this clause is equivalent to its pragmatic meaning which denotes in both Arabic and English that "he never went to bed with her" and reveals that "he never had a sexual intercourse with her". Thus, this translation

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could be described as a valid translation. One could not determine what strategy is used in this translation.

In the second metonymic expression "لم يفتش لنا كنفاً"

One of the underlying meanings of the word "يفتش" is to "uncover". The translator does not render this metonymic clause literally. Khan translates it as "*nor has he approached me*". In this way, the translated text denotes that the man never slept with her. Khan gets the intended meaning and then translates it euphemistically as much as possible. Thus, he manages to maintain both euphemistic and pragmatic meaning. The translation of this clause gets nearer to the TL readers so it is the domestication strategy that Khan adopts to translate it.

In the Hadith number 15 the metonymic expression "و الله ما كشفت كنف أنثى قط" is

translated as ***By Allah, I have never uncovered the private parts of any woman***".

Khan renders the verb "كشف" as "uncover". Thus, it is synonymous to "فتش" in Arabic. In translating "كنف" he relies upon *Al Mo'jam Al-Wasseet* definition of it as "bosom". In this way, the translator conveys the literal meaning of this clause; however, its literal meaning is a metonymic expression denoting that "he never had a sexual act with a woman before". It is obvious that Khan adopts the foreignization strategy in rendering it as the translated text gets closer to the SL.

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The two Arabic clauses "كشفت كنف" و "فتش كنف" are translated differently in the above two Hadiths. Although the translation of "فتش كنف" in the Hadith number 14 is more euphemistic than the translation of "كشفت كنف" in the Hadith number 15, the two different translations are euphemistic metonyms indicating the same meaning which is "a man keeps away from touching a woman or having sex with her". The two translated texts are successful translations. Therefore, it has been proved that there are various degrees of success and failure in the assessment of these Hadiths. El-Zeiny (2005: 279) correctly demonstrates that "the translation of a certain Hadith can be partially successful, successful to a certain degree, totally missing of the figurative language, flattening it, or partially missing it".

E.g.14 The Book of the stories of the prophets

Volume 4, book 60, number 3329

عن أنس رضي الله تعالى عنه قال بلغ عبد الله بن سلام مقدم رسول الله ﷺ المدينة فأتاه ، فقال إني سائلك عن ثلاث لا يعلمهن إلا نبي ما أول أشرط الساعة وما أول طعام يأكله أهل الجنة ومن أي شيء ينزع الولد إلى أبيه ومن أي شيء ينزع إلى أخواله ، فقال رسول الله ﷺ : خبرني بهن أنفا جبريل قال ، فقال عبد الله ذلك عدو اليهود من الملائكة ، فقال رسول الله ﷺ : أما أول أشرط الساعة فنار تحشر الناس من المشرق إلى المغرب وأما أول طعام يأكله أهل الجنة فزيادة كبد حوت وأما الشبه في الولد فإن الرجل إذا غشى المرأة فسبقها ماؤه كان الشبه له وإذا سبق ماؤها كان الشبه لها قال أشهد أنك رسول الله ، ثم قال : يا رسول الله إن

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اليهود قوم بهت إن علموا بإسلامي قبل أن تسألهم بهتوني عندك فجاءت اليهود ودخل عبد الله البيت ، فقال رسول الله ﷺ : أي رجل فيكم عبد الله بن سلام قالوا أعلمنا وابن أعلمنا وأخيرنا وابن أخيرنا ، فقال رسول الله ﷺ : فرأيتم إن أسلم عبد الله قالوا أعاده الله من ذلك فخرج عبد الله إليهم ، فقال أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله فقالوا شربنا وابن شربنا ووقعوا فيه .

Narrated Anas When 'Abdullah bin Salam heard of the arrival of the Prophet at Al-Madina, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allah's Messenger said, "Jibril (Gabriel) has just now told me of their answers."

*'Abdullah said, "He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews." Allah's Messenger said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: **If a man has sexual intercourse with his wife** and gets discharge first, the child will resemble the father, and if the woman*

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gets discharge first, the child will resemble her." On that 'Abdullāh bin Salam said, "I testify that you are the Messenger of Allah." 'Abdullah bin Salim further said, "O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie at me ." The Jews came to Allah's Messenger and 'Abdullah went inside the house. Allah's Messenger asked (the Jews), "What kind of man is 'Abdullāh bin Salim amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger said, "What do you think if he embraces Islam (will you do like him)?" The Jews said, "May Allah save him from it." Then 'Abdullāh bin Salam came out in front of them saying, "I testify that La ilāha illallāh, wa anna Muhammad-ar-Rasul Allah, (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah)". Thereupon they said, "He is the most wicked amongst us, and the son of the most wicked amongst us," So they degraded him and continued talking badly of him.

Translated by Muhammed Mohsen Khan (vol.4, 327)

Analysis:

The lexical meaning of the verb "غشى" "Gašiya" is "to cover" according to (*Al-Mo'jam Al-Wasseet*, 653). Thus, if the euphemistic expression "غشى الرجل المرأة" is translated literally, it will be meaningless. However, Ibn Hagar (vol.6, 362)

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clarifies that the meaning of such metonymic expression is "when a man sleeps with a woman"

Euphemistic metonyms:

"غشى المرأة" "Gašiya-lmar ʔ ah" is a metonymic expression that indicates the sexual relationship between a man and a woman.

Assessment:

There is a great gap between the original text based on euphemism and the target text based on the blunt expression rendered as: *"If a man has sexual intercourse with his wife"*. The English translation of the above delicate metonymic clause seems to be blunt. Compared to the original text, the clause is a very polite, decent and expressive clause. The Arabic expression, "غشى الرجل المرأة" is one the most polite and decent expressions related to portraying the sexual relationship between a man and a woman because it is mentioned in the *Quran* in the *Surah of Al-Aaraf (The Heights)*:

"هو الذى خلقكم من نفس واحدة و جعل منها زوجها ليسكن إليها فلما تغشاها حملت حملا خفيفا فمرت به فلما أثقلت دعوا الله ربهما لئن آتيتنا صالحا لنكونن من الشاكرين" (الأعراف، ١٨٩)

“*Huwa All Ǿ î Xalaqakum Min Nafsiwâ ħ idatin Wa Jaçala Minhâ Zawjahâ
Liyaskuna ʔ ayhâ Falammâ Tagššâhâ ħ amalat ħ amlan Xafîfan Famarrat
Bih Falammâ ʔ a θ qalat Daçawa-llâha Rabbahumâ L ʔ in ʔ ataytanâ Sâli
ħ an Lanakûnanna Mina-ššâkirîn*”

"He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: if thou givest unto us aright we shall be of the thankful" (Pickthall).

Despite the literal translation of Pickthall, what is meant by "تغشاها" "*Tagaššâhâ*" in the *Hadith*, is to have a sexual intercourse with her since there is no other relationship between a man and a woman could cause pregnancy except the aforementioned relationship. However, the translator should attempt to find a middle path to translate such expressions. In other words, the translator should translate the expression "غشى الرجل المرأة" to English euphemistically as the original text while making the target reader could get the intended meaning. The Domestication strategy is adopted in the translation of this metonymic clause as it conveys only the intended meaning.

Suggested translations:

The translator may translate it as "if a man goes to bed with his wife" or "sleep with" to maintain the euphemism in the translated clause.

E.g.15 The book of Al-çaqîqah

Volume 7, book 71, number 5470:

١٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ ابْنُ لَأْبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقَبِضَ الصَّبِيَّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ، قَالَ: مَا فَعَلَ ابْنِي، قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكُنُ مَا كَانَ، فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ: «أَعْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، قَالَ لِي أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْسَلَتْ مَعَهُ بَثْمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ، تَمَرَاتٍ، فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَضَعَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ

Narrated Anas bin Malik Abü Talba had a child who was sick. **The child died**, when Abu Talha had gone out. When AbU Talha returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and **slept with her**. When he had finished, she said (to him), "Burry the child (as he's dead)." Next morning AbU Tallia came to Allah's Messenger and told him about

that. The Prophet said (to him), "Did you sleep with your wife last night?" Abū Talkia said, "Yes". The Prophet said, "O Allah! Bestow your blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abu Talba told me to take care of the child till he was taken to the Prophet – peace be upon him - Abu Talha took the child to the Prophet and Umm Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates". The Prophet , took a date, chewed it, took some of it out of his month, put it into the child's mouth and did Tahnīk for him with that, and named him 'Abdullah.(translated by Mohsen Khan, vol.7, p.229)

The term "قبض" "Qubida" is the passive voice of "قبض" "Qabada", in Arabic, which is defined in (Ibn Manzur, vol.7, p.213) among other things as "when someone died". Ibn Hagar (vol.9, 587) adds that "قبض" "Qubeda" is a metonymic expression which denotes that "the boy has died". There are different meanings of the term "أصاب" "Aṣaba" in Arabic. It means "to take", "to find" or "to want some thing" as cited in (Ibn Manzur, vol.1, p.535). The meaning of "أعرس بأهله" "ʿārasa bi ʾhlihi" is "to get married" and "to have a sexual relationship with his wife" (Ibn Manzur, vol.6, p.135).

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Euphemistic metonyms:

"أصاب منها"، "أعرستم الليلة"، "فقبض الصبى"

"*Faqubida- ssabiy*", "*Aṣaba Minha*" and " [؟] *ḡrastumu- llaylah*"

Assessment:

There is more than euphemistic expression in this Hadith:

1-

فقبض الصبى

The translator makes a fatal mistake with respect to translating the above clause into the direct blunt verb, died. He prefers to translate it in a dysphemistic way although he has many euphemistic substitutes. He could have translated it as (pass away), for instance. The direct mentioning of death causes fear and horror. He could alleviate the shock on hearers but he doesn't. The translator's dysphemistic translation affects the target readers in non-Arab societies negatively. They may think that the Arabs do not pay attention to other's feelings. Thus, euphemism is irreplaceable when talking about such horrible topics like death. Because the translator conveys only the intended meaning and ignores the euphemistic meaning, the domestication strategy is adopted in the translation of the above metonymic clause.

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2-

ثم أصاب منها

The researcher agrees with the translator's rendition of this clause as he translates it euphemistically" *slept with her*". He really realizes the intended meaning but he prefers to convey it in a delicate way. There is no contradiction between the original text and the English text as they both contain euphemistic meanings. The foreignization strategy is adopted in the translation of this metonymic clause.

أعرستم

The translator correctly translates it as "have you slept with her?". He really does his best to convey the meaning euphemistically. Therefore, the foreignization strategy is adopted here.

E.g.16 The Book of Al-Hudûd (legislative punishments)

Volume 8, book 86, number 6819:

The metonymic expression: "أحدثا" ḥ da θ â

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَتَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهُودِيٌّ وَيَهُودِيَّةٌ قَدْ أَحْدَثَا جَمِيعًا، - فَقَالَ لَهُمَا: «مَا تَحْدُوثَانِ فِي كِتَابِكُمَا؟» قَالُوا: إِنْ أَحْبَبْنَا أَنْ نَحْدُثُوا تَحْمِيمَ الْوَجْهِ وَالتَّجْبِيَةَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ادْعُهُمَا يَا رَسُولَ اللَّهِ بِالتَّوْرَةِ، فَأَتِي بِهَا، فَوَضَعَ أَحَدُهُمَا يَدَهُ عَلَى آيَةِ الرَّجْمِ، وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ ابْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُجِمَا قَالَ ابْنُ عُمَرَ: فَرُجِمَا عِنْدَ النَّبَاطِطِ، فَرَأَيْتُ الْيَهُودِيَّ أَجْنَأَ عَلَيْهَا

Narrated Ibn 'Umar Jew and a Jewess were brought to Allah's Messenger on a charge of committing an illegal sexual intercourse. The Prophet asked them, "What is the legal punishment (for this sin) in your Book (the Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya¹ 'Abdullāh bin Salam said, "O Allah's Messenger, tell them to bring the Taurat (Torah)." The Taurat was brought, and then one of the Jews put his hand over the verse of the Rajm (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand. "Behold! The verse of the Rajm was under his hand. Allah's Messenger – peace be upon him - ordered that the two (sinners) be stoned to death, and so they

¹ Tajbiya means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public.

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were stoned. Ibn 'Umar added: Both of them were stoned at the Balat and I saw the Jew sheltering the Jewess. (translated by Mohsen Khan, vol.8, p.423)

Analysis:

The lexical meaning of "أحدث" " ḥ da θ a" means "to commit a great sin" as cited in (*Ibn Manzur, vol.2, p.131*). Thus, the translation of this metonymy needs further interpretation.

Euphemistic Metonyms:

(Abd El-Naby: 2010) states that "أحدثا" is a metonymic expression for an illegal sexual act between a man and a woman.

Assessment:

The translator renders "أحدثا" as "*on a charge of committing an illegal sexual intercourse*". He gets the intended meaning well as Ibn Hagar (vol.12,139) defines the word "أحدثا" as "they have committed a great sin" "فأحشا". The Arabic expression is based upon euphemism. However, the English one transmits the meaning explicitly without paying attention to the figurative device. The translated text, then, is translated through the domesticating method.

Suggested translation:

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The expression "on charge of committing adultery" is more euphemistic than the above mentioned expression in the translated text.

E.g. 17 The Book of Ikrâh (Coercion)

Volume 9, book 89, number 6949:

- قال الليث حدثني نافع أن صفية ابنة أبي عبيد أخبرته أن عبدا من رقيق الإمارة وقع على وليدة من الخمس فاستكرهها حتى **افتضاها**، فجلده عمر الحد و نفاه، و لم يجلد الوليدة من أجل أنه استكرهها

*Safiyya bint 'Ubaid said: "A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty till he **deflowered her** by force against her will; therefore 'Umflogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will"(translated by Khan, vol.9, p.89)*

Analysis:

According to AlMaany online dictionary "افتض" ¹ "Iftadhâ" means "to deflower"

Euphemistic Metonyms:

"افتضاها" is metonymic allusion to a "a woman who has sex for the first time" as (Abd El-Naby: 2010) states.

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Assessment:

The translator renders "افتضها" as "deflowered her". "Iftadha" "افتض" is considered equivalent to "deflower". The two expressions are euphemisms for "a woman who has a sexual intercourse for the first time". The translator could convey the intended and euphemistic meaning easily as "افتض" has an equivalent term in English. He doesn't have to sacrifice the euphemism for the sake of clarity since the equivalent term in English is already a metonym for the same intended meaning.

Suggested translations:

There is no other suggested translation.

E.g.18 The Book of Al-Hudûd (legislative punishments)

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Volume 8, book 86, number 6824:

عن ابن عباس رضى الله عنهما قال: لما أتى ماعز بن مالك النبی صلى الله عليه وسلم قال له: لعلك قبلت أو غمزت أو نظرت؟ قال: لا يا رسول الله، قال: أنكتهما؟ - لا یكنی - قال: فعند ذلك أمر بـ رحمه

6824. Narrated Ibn 'Abbas – may Allah be pleased with him - When Ma'iz bin Mālik came to the Prophet (in order to confess), the Prophet said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger!" The Prophet said, using no euphemism, "Did you **had sexual intercourse with her?**" The narrator added: At that, (i.e., after his confession) the Prophet – peace be upon him - ordered that he be stoned (to death).(translated by Khan, vol.8, p.426)

Analysis:

The underlined word in the Hadith as Ibn Manzur online dictionary defines it is "to have sex"

Euphemistic Metonyms:

There are no euphemisms in this Hadith.

Assessment:

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Despite of prophet's Haya (shyness), he pronounced in this hadith the very explicit word which indicates the sexual relationship between a man and a woman. When a man came to him in order to confess the prophet –peace be upon him- said: "probably you have kissed (the lady), or winked, or looked at her?" But the man said: no. The prophet –peace be upon him- then said, using no euphemism: " ¹ aniktahô?" which means "Did you have a sexual intercourse with her?" there is no doubt that the straightforward mentioning of that expression which refers explicitly to the sexual relationship is unacceptable in polite Arabic social contexts. However, in this hadith it is irreplaceable because it is a matter of committing the crime of adultery. The result of such crime is establishing the punishment of it which is the man who committed adultery be stoned to death. Therefore, it is necessary to make sure of happening of such a crime, so the prophet –peace be upon him- asked the man whether he has only kissed or looked at her, then, in this case, there was not an adultery crime. The man answered: no. In that event, the prophet –peace be upon him- uttered the very explicit word which means a complete sexual relationship. After he had been certain of the adultery crime the prophet –peace be upon him- ordered that this man be stoned to death.

Suggested translations:

There are no suggested translations.

E.g. 19 The Book of Funerals

Volume 2, book 23, number 1258:

-عن أنس بن مالك رضى الله عنه قال: "شهدنا بنتا لرسول الله صلى الله عليه وسلم، قال ورسول الله صلى الله عليه وسلم جالس على القبر، قال فرأيت عينيه تدمعان، قال فقال: هل منكم رجل لم يقارف الليلة؟ فقال أبو طلحة: أنا. قال: فانزل. قال: فنزل في قبرها".

1285. Narrated Anas bin Malik – may Allah be pleased with him - We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not **have sexual relation with his wife** last night?" Abu Talha replied in the affirmative. And so the Prophet j told him to get down in the grave. And so he got down in her grave.

Analysis:

According to *Ibn Manzur* the term "يقارف" "Yuqârîf" means "to got near from" or "to be mixed with" (vol.9, p.280). However, Ibn Hagar (vol.3, 158,159) assures that the term "يقارف" is a euphemistic allusion to "having sex". Ibn Hagar mentions another narration of the Hadith which is "لا يدخل القبر أحد قارف أهله البارحة" "Lâ Yadxulu-lqabra ʾa ḥ adun Qârafa ʾahlahu-lbâri ḥ ah" "the person who slept

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with his wife yesterday mustn't get down in the grave" which reinforces the intended meaning said by Ibn Hagar (p.158).

Euphemistic metonyms:

"يقارف" " Yuqârif " is a metonym for "having sex"

Assessment:

The translator renders "لم يقارف" "lam Yuqârif" as "did not have sexual relations with his wife". The translator correctly gets the intended meaning and conveys it to the TL but fails to convey the euphemism. Thus, the translator adopts the domestication strategy when translating this clause.

Suuggested translation:

The translator could have translated "لم يقارف" more euphemistically had he rendered it as "did not have sex with his wife".

4.3 The Hadiths in the first set related to metonyms of excretion affairs in Arabic: See table no.2

E.g. 20 The Book of Commentary

Volume 6, book 65, number 4750:

- عن حديث عائشة رضى الله عنها زوج النبی صلى الله عليه وسلم حين قال لها أهل الإفك ما قالوا فبرأها الله مما قالوا ، و كل حدثنى طائفة من الحديث. و بعض حديثهم يصدق بعضا، و إن كان بعضهم أوعى له من بعض. الذى حدثنى عروة، عن عائشة: أن عائشة رضى الله عنها زوج النبی صلى الله عليه وسلم قالت: كان رسول الله صلى الله عليه وسلم إذا أراد أن يخرج أقرع بين أزواجه فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه وسلم معه. قالت عائشة: فأقرع بيننا فى غزوة غزاها فخرج سهمى، فخرجت مع رسول الله صلى الله عليه وسلم بعدما نزل الحجاب فأنا أحمل فى هودجى و أنزل فيه. فسرنا حتى إذا فرغ رسول الله صلى الله عليه وسلم من غزوته تلك قفل دنونا من المدينة قافلين، أذن ليلة بالرحيل فقامت حتى إذا أذنوا بالرحيل فمشيت حتى إذا جاوزت الجيش فلما قضيت شأنى أقبلت إلى رحلى فإذا عقد لى من جزع أظفار قد انقطع فالتمسست عقدى و حبسنى ابتغاؤه. و أقبل الرهط الذين كانوا يرحلون لى فاحتملوا هودجى فرحلوه على بعيرى الذى كنت ركبت و هم يحسبون أنى فيه، و كان النساء إذ ذاك خفافا لم يثقلهن اللحم إنما يأكلن العلفه من الطعام فلم يستنكر القوم خفة الهودج حين رفعوه ، و كنت جارية حديثة السن، فبعثوا الجمل وساروا، فوجدت عقدى بعدما استمر الجيش فجئت منازلهم و ليس بها داع و لا مجيب فأمرت منزلى الذى كنت به و ظننت أنهم سيفقدونى فيرجعون إلى. فبينما أنا جالسة فى منزلى غلبتنى عينى فنمت. و كان صفوان بن المعطل السلمى ثم الذكوانى من وراء الجيش فأدلى فأصبح عند منزلى فرأى سواد إنسان نائم، فأتانى فعرفنى حين رأتى، و كان يرانى قبل الحجاب، فاستيقظت باسترجاعه حين عرفنى فخمرت وجهى بجلبابى، والله ما

كلمنى كلمة و لا سمعت منه كلمة غير استرجاعه، حتى أناخ راحلته فوطئ على يديها فركبتها، فانطلق يقود بى الراحلة حتى أتينا الجيش بعدما نزلوا موغرين فى نحر الظهيرة، فهلك من هلك. و كان الذى تولى الإفاك عبد الله بن أبى بن سلول، فقدما المدينة فاشتكت حين قدمت شهرا و الناس يفيضون فى قول أصحاب الإفاك و لا أشعر بشئ من ذلك و هو يريبنى فى وجعى أنى لا أعرف من رسول الله صلى الله عليه و سلم اللطف الذى كنت أرى منه حين أشتكى، إنما يدخل على رسول الله صلى الله عليه و سلم فيسلم ثم يقول: "كيف تيكم؟" ثم ينصرف و ذاك الذى يريبنى و لا أشعر بالشر حتى خرجت بعدما نقهت فخرجت معى أم مسطح قبل المناصع و هو متبرزنا و كنا لا نخرج إلا ليلا إلى ليل و ذلك قبل أن نتخذ الكنف قريبا من بيوتنا، و أمرنا أمر العرب الأول فى التبرز قبل الغائط فكنا نتأذى بالكنف أن نتخذها عند بيوتنا، فانطلقت أنا و أم مسطح و هى ابنة أبى رهم بن عبد مناف و أمها بنت صخر بن عامر خالة أبى بكر الصديق و ابنها مسطح بن أثاثه، فأقبلت أنا و أم مسطح، قبل بيتى و قد فرغنا من شأننا فعثرت أم مسطح فى مرطها فقالت: تعس مسطح، فقالت لها: بئس ما قلت، أتسبين رجلا شهد بدرا؟ قالت: أى هنتاه، أولم تسمعى ما قال؟ قالت: قلت: و ما قال؟ قالت فأخبرتني بقول أهل الإفاك فازددت مرضا على مرضى، قالت فلما رجعت إلى بيتى و دخل على رسول الله صلى الله عليه و سلم -تعنى سلم- ثم قال: "كيف تيكم؟" فقلت: أتأذن لى أن أتى أبوى؟ قالت: و أنا حينئذ أريد أن أستيقن الخبر من قبلهما، قالت: فأذن لى رسول الله صلى الله عليه و سلم، جئت أبو فقلت لأمى: يا أمتاه ما يتحدث الناس؟ قالت: يا بنية هونى عليك، فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها و لها ضرائر إلا أكثرن عليها. قالت: فقلت: سبحان الله، أولقد تحدث الناس بهذا؟ قالت: فبكيت تلك الليلة حتى أصبحت لا يرقألى دمع و لا أكتحل بنوم حتى أصبحت أبكى. فدعا رسول الله صلى الله عليه و سلم على بن أبى طالب و أسامة بن زيد ض الله عنهما حين استلبث الوحى يستأمرهما فى فراق أهله. قالت فأما أسامة بن زيد فأشار على رسول الله صلى الله عليه و سلم بالذى يعلم من براءة أهله و بالذى يعلم لهم فى نفسه من الود، فقال: يا رسول الله أهلك و ما نعلم إلا خيرا. و أما على بن أبى طالب فقال: يا رسول الله لم يضيق الله عليك و النساء

سواها كثير، و إن تسأل الجارية تصدقك. قالت: فدعا رسول الله صلى الله عليه وسلم بريرة: فقال: أى بريرة هل رأيت من شئ يربيك؟ قالت بريرة: لا و الذى بعثك بالحق، إن رأيت عليها أمرا أغمصه سوى أنها جارية حديثة السن تنام عن عجين أهلها فتأتى الداجن فتأكله. فقام رسول الله صلى الله عليه وسلم فاستعذريومئذ من عبد الله بن أبى بن سلول. قالت: فقال رسول الله صلى الله عليه وسلم و هو على المنبر: "يا معشر المسلمين، من يعذرني من رجل بلغنى أذاه فى أهل بيتي؟ فوالله ما علمت على أهلى إلا خيرا، و لقد ذكروا رجلا ما علمت عليه إلا خيرا، و ما كان يدخل على أهلى إلا معي". فقام سعد بن معاذ الأنصارى فقال: يا رسول الله أنا أعذرك منه، إن كان من الأوس ضربنا عنقه، و إن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك. قالت: فقام سعد بن عباد و هو سيد الخزرج، و ان قبل رجلا صالحا فاحتملته الحمية فقال لسعد: كذبت، لعمر الله لا تقتله ولا تقدر على قتله. فقام أسيد بن حضير و هو بن عم سعد فقال لسعد بن عباد: كذبت لعمر الله لنقتله فإنك منافق تجادل عن المنافقين. فتناور الحيان الأوس و الخزرج حتى هموا أن يقتتلوا و رسول الله قائم على المنبر. فلم يزل رسول الله صلى الله عليه وسلم يخفضهم حتى سكتوا و سكت. قالت: فمكثت يومى ذلك لا يرقأ لى دمع و لا أكتحل بنوم. قالت: فأصبح أبواى عندى و قد بكيت ليلتين و يوما، لا أكتحل بنوم و لا يرقأ لى دمع يظنان أن البكاء فائق كبدى. قالت: فبينما هما جالسان عندى و أنا أبكى فاستأذنت على امرأة من الأنصار، فأذنت لها. فجلست تبكى معى، قالت: فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه وسلم فسلم ثم جلس. قالت: و لم يجلس عندى منذ قيل ما قيل قبلها. و قد لبث شهرا لا يوحى إليه فى شأنى، قالت: فتشهد رسول الله صلى الله عليه وسلم حين جلس، ثم قال: "أما بعد، يا عائشة، فإنه قد بلغنى عنك كذا و كذا، فإن كنت بريئة فسيبرئك الله، و إن كنت ألممت بذنب فاستغفرى الله و توبى إليه، فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه". قالت: فلما قضى رسول الله صلى الله عليه وسلم مقالته قلص دمعى حتى ما أحس منه قطرة. فقلت لأبى: أجب رسول الله صلى الله عليه وسلم فيما قال. قال: و الله ما أدري ما أقول لرسول الله صلى الله عليه وسلم. فقلت لأمى أجبى رسول الله صلى الله عليه وسلم، قالت: ما أدري ما أقول

لرسول الله صلى الله عليه وسلم. قالت: قلت وأنا جارية حديثة السن لأقرأ كثيرا من القرآن: إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم وصدقتم به، فأنن قلت لكم: إني بريئة، والله يعلم أني بريئة، لا تصدقونني بذلك. ولئن اعترفت لكم بأمر والله يعلم أني منه بريئة لتصدقني، والله ما أجد لكم مثلاً إلا قول أبي يوسف قال: "فصبر جميل والله المستعان على ما تصفون" قالت: ثم تحولت فاضطجعت على فراشي. قالت: وأنا حينئذ أعلم أني بريئة وأن الله مبرئى ببرائتي. ولكن والله ما كنت أظن أن الله منزل في شأنى وحيا يتلى، ولشأنى في نفسى كان أحقر من أن يتكلم الله في بأمر يتلى، ولكن كنت أرجو أن يرى رسول الله صلى الله عليه وسلم في النوم رؤيا يبرئني الله بها. قالت: والله ما رام رسول الله صلى الله عليه وسلم ولا خرج من أهل البيت حتى أنزل عليه فأخذه ما كان يأخذه من البرحاء، حتى إنه ليتحدر منه مثل الجمان من العرق، وهو في يوم شات، من ثقل القول الذي ينزل عليه. قالت: فلما سرى عن رسول الله صلى الله عليه وسلم سرى عنه وهو يضحك، فكان أول كلمة تكلم بها: "يا عائشة، أما الله عز وجل فقد برأك". فقالت أُمي: قومي إليه، قالت: فقلت: والله لا أقوم إليه ولا أحمد إلا الله عز وجل نزل الله ع وجل "إن الذين جاءوا بالإفك عصبة منكم لا تحسبوه" العشر آيات كلها. لما أنزل الله في برائتي قال أبو بكر الصديق رضي الله عنه وكان ينفق على مسطح بن أثاثة لقرابته منه ولفقره: والله لا أنفق على مسطح شيئاً أبداً عد الذي قال لعائشة ما قال. فأنزل الله "ولا يأتل أولو الفضل منكم والسعة أن يؤتوا أولى القربى والمساكين والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم" قال أبو بكر: بلى والله إني أحب أن يغفر الله لي، فرجع إلى مسطح النفقة التي كان ينفق عليه. وقال: والله لا أنزعها منه أبداً. قالت عائشة: وكان رسول الله صلى الله عليه وسلم يسأل زينب ابنة جحش عن أمرى، فقال: "يا زينب ماذا علمت أو رأيت؟" فقالت: يا رسول الله أحمى سمعى وبصرى، ما علمت إلا خيراً. قالت: وهي التي كانت تساميني من أزواج رسول الله صلى الله عليه وسلم فعصمها الله بالورع. وطفقت أختها حمنة تحارب لها فهلك فيمن هلك من أصحاب الإفك.

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4750. Narrated 'Aishah –may Allah be pleased with her- the wife of the Prophet Whenever Allah's Messenger intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allah's Messenger after Allah's Order of veiling (the women) had been revealed and thus I was carried in my Howdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Messenger – peace be upon him- had finished his Ghazwa and returned and we approached Al-Madina, Allah's Messenger ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind **to answer the call of nature**. After finishing, I went towards my Howdaj, but behold! A necklace of mine made of Jaz, Azfār (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my Howdaj on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the Howdaj lifting it up, and I was still a young lady They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my

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absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attal As-Sulami! Adh- Dhakwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: 'Inna lillāhi wa inna ilaihi raji'an ,(2) which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, 'Innā lillah wa inna ilaihi raji'un,' till he made his she camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Safwan set out walking, leading the shecamel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salul. After this we arrived at Al-Madina and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger ; the same kindness as I used to receive when I fell sick. Allah's Messenger would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered

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from my ailment. I went out with Umm Mistah to answer the call of nature towards Al-Manäi', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Mistah who was the daughter of Abi Ruhm bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Aniir who was the aunt of AM Bakr A-iddiq, and her son was Mistah bin Uthatha. When we had finished, Umm Mistah and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined!" I said to her, "You are sayingg a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O Hantá'h (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allah's Messenger came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter!

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Don't worry much about this matter. By Allah, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "Subhan Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allah's Messenger called 'All bin Abi Talib and Usama bin Zaid –may Allah be pleased with them- when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allah's Messenger ; of what he knew of the good reputation of his wives and added, "O Allah's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'All bin Abi Talib said, "O Allah's Messenger! Allah does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the truth." 'Aishah added: So Allah's Messenger called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion (as regards 'Aishah)?" Barira said, "By Allah Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger ; got up (and addressed) the people and asked for somebody who would support him in punishing 'Abdullāh bin Ubayy bin Salūl. Allah's

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Messenger & while on the pulpit, said, "O Muslims! Who will support me to punish that man ('Abdullah bin Ubayy bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company." Sa'd bin Mu'adh Al-Ansari got up and said, "O Allah's Messenger! By Allah, I will relieve you from him. If he be from the tribe of (Ban-i) Al-Aus, then I will chop his head off; and if that man is from our brethren, the Khazraj, then order us and we will fulfil your order." On that, Sa'd bin 'Ubada, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa'd (bin Mu'adh), "By Allah the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa'd (bin Mu'a) got up and said to Sa'd bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!" On this, two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger was standing on the pulpit. Allah's Messenger continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my

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liver would burst with weeping. While they were with me and I was weeping, an Ansāri woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Messenger; came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allah's Messenger recited the Tashah-hud 1 after he had sat down, and then said, "Then after, O 'Aishah! I have been informed such and such about you, if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Messenger had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allah's Messenger on my behalf." He said, "By Allah, I do not know what to say to Allah's Messenger." Then I said to my mother, "Reply to Allah's Messenger." She said, "I do not know what to say to Allah's Messenger." I was a young girl and did not have much knowledge of the Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent - and Allah knows that I am innocent – you will not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent, you would believe me. By Allah, I

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cannot find of you and I an example except that of Yusuf's (Joseph)'s father [i.e., Ya'qub (Jacob)]: 'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18) Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allah would reveal my innocence. But, by Allah, I never thought that Allah would sent down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allah with something that was to be recited; but I hoped that Allah's Messenger ; might have a vision in which Allah would prove my innocence. By Allah, Allah's Messenger had not left his seat and nobody had left the house when the Divine Revelation came to Allah's Messenger lj. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allah's Messenger was over he was smiling and the first word he said was: " 'Aishah, Allah has declared your innocence." My mother said to me, "Get up and go to him."! said, "By Allah, I will not go to him and I will not thank anybody but Allah ." So Allah revealed: "Verily! Those who brought forth the slander (against 'Aishah When Allah revealed this declaration of my innocence, AbU Bakr A-Siddiq, who used to provide for Mistah bin Uaa because of his kinship and poverty, said, "By Allah, I will never provide for Mistah anything after what he has said

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about 'Aishah". So Allah revealed: "And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oftforgiving, Most Merciful." (V.24:22) AbU Bakr said, "Yes, by Allah, I like that Allah should forgive me" and resumed giving Mistah the aid he used to give him before, by saying, "By Allah, I will never withhold it from him at all." 'Aishah further said: Allah's Messenger also asked Zainab bint Jahsh about me saying, "O Zainab! What do you know and what did you see?" She replied, "O Allah's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about 'Aishah." 'Aishah4L i added (of all the wives of Allah's Messenger, Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious) for she had piety. But her sister, I{amna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

Euphemistic metonyms:

"قضية شأني" is translated as "answer the call of nature"

"متبرزنا" is translated as "the place where we used to relieve ourselves".

Analysis:

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In the metonymic expression "قضيت شأني" one of the meanings of the verb "قضى" "*Qadâ*" is "to finish" (*Ibn Manzur*, vol 15, p.186). The term "شأن" "*ša ʔ n*" means "a matter" or "a condition" (*Ibn Manzur*, vol.13, p. 230). The second expression "متبرزنا" "*Mutabarrazanâ*" is resulted from the term "براز" "*Barâz*" which -in Arabic- is a wide empty place. The old Arab people (living in the deserts or in the tents) considered it was harmful to take lavatories in their houses so they used to go to a wide empty place in the desert to answer the call of nature. Thus, "متبرزنا" "*Mutabarrazanâ*" in Arabic refers to the place where one could answer the call of nature.

Assessment:

The translator correctly uses euphemistic words in rendering "قضيت شأني" "*Qadaytu ša ʔ ny*" as he translates it as "answer the call of nature". He prefers this euphemistic expression as the use of explicit blunt words that indicate excretion affairs may cause disgust for the reader. There is a variety of euphemistic expressions that refer to excretion affairs like: go to the bathroom, restroom or a lavatory but Khan perfectly selects the most appropriate euphemism: answer the call of nature. In addition, the translator does not concentrate on the literal meaning of "قضيت شأني" but on the pragmatic one. He does not base his translation upon the

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literal meaning rendering it as "when I finish my matter" but rather, relying on its pragmatic meaning, the translator conveys the intended meaning euphemistically: answer the call of nature. The translator is really proficient as he does not translate each word in isolation, but he renders the context as a whole trying to keep its euphemistic style.

The researcher whole heartedly supports the translator since he renders the second metonymic expression "متبرزنا" "*Motabarrazana*" as "the place we used to relief ourselves". He really gets its intended meaning, as mentioned before in the analysis, and conveys it in a very euphemistic way: the place we used to relief ourselves.

In the above two translations of the metonymic expressions the translator could both convey the intended meaning and maintain the euphemistic one. The translated text is easy and understandable for the target reader and is closer to the TL. Therefore, the domestication strategy is the strategy used in rendering these metonymic expressions.

4.4 Hadiths in the second set related to metonyms for untaboored expressions (*Kinaya*):

E.g. 21 The book of Nikâḥ (the Wedlock)

Volume 7, book 67, number 5189:

عن عائشة رضى الله عنها قالت: جلس إحدى عشر امرأة فتعاهدن و تعاقدن أن لا يكتمن من أخبار أزواجهن شيئاً. قالت الأولى: زوجى لحم جمل غث على رأس جبل، لا سهل فيرتقى، ولا سمين فينتقل. قالت الثانية: زوجى لا أبث خبره، إنى أخاف ألا أذره، إن أذكره أذكر عجره و بجره. قالت الثالثة: زوجى العشنق، إن أنطق أطلق، و إن أسكت أعلق. قالت الرابعة: زوجى كليل تهامة لا حر و لا قر، و لا مخافة و لا سامة. قالت الخامسة: زوجى إن دخل فهد، و إن خرج أسد، و لا يسأل عما عهد. قالت السادسة: زوجى إن أكل لف، و إن شرب اشتف، و إن اضطجع التف، و لا يولج الكف ليعلم البث. قالت السابعة: زوجى غيايأ أو عيايأ طباقاً، كل داع له داع، شجك أو فلك أو جمع كلاً لك. قالت الثامنة: زوجى المس مس أرنب، و الريح ريح زرنب. قالت التاسعة: زوجى رفيع العماد، طويل النجاد، عظيم الرماد، قريب البيت من الناد. قالت العاشرة: زوجى مالك و ما مالك؟ مالك خير ذلك، له إبل كثيرات المبارك، قليلات المسارح، و إذا سمعن صوت المزهر أيقن أنهن هوالك. قالت الحادية عشرة: زوجى أبو زرع، فما أبو زرع؟ أناس من حلى أننى، و ملاء من شحم عضدى، و بجحنى فبجحت إلى نفسى، وجدنى بأهل غنيمة بشق فجعلنى فى أهل صهيل و أطيظ، و دأس و منق، فعنده أقول فلا أقبح، و أرقد فأتصبح، و أشرب فأتقنح. أم أبى زرع، فما أم أبى زرع؟ عكومها رداح و بيتها فساح. ابن أبى زرع، فما ابن أبى زرع؟ مضجعه كمسل شطبة، و يشبعه ذراع الجفرة. بنت أبى زرع، فما بنت أبى زرع؟ طوع أبيها، و طوع أمها، و ملئ كسائها، و غيظ جارتها. جارية أبى زرع، فما جارية أبى زرع؟ لا تبث حديثنا تبثيها، و لا تنقث ميرتنا تنقثيها، و لا تملأ بيتنا تعشيها. قالت: خرج أبو زرع و

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الأوطاب تمخض، فلقى امرأة معها ولدان لها كالفهدين، يلعبان من تحت خصرها برمانتين، فطلقني و نكحها .
فنكحت بعده رجلا سريا، ركب شريا، و أخذ خطيا، و أراح على نعما ثريا، و أعطاني من كل رائحة زوجا، و
قال: كلى أم زرع و ميري أهلك. قالت: فلو جمعت كل شئ أعطانيه ما بلغ أصغر آنية أبي زرع. قالت
عائشة: قال رسول الله صلى الله عليه و سلم: "كنت لك كأبي زرع لأم زرع". وفي رواية " غير أني لا
أطلقك "

*Narrated ' ishah – may Allah be pleased with him- Eleven women sat (at a place)
and promised and contracted that they wouldnot conceal anything of the news of
their husbands. The first one said, "My husband is like the meat of a lean weak
camel which is kept on the top of a mountain which is neither easy to climb, nor is
the meat fat, so that one might put up with the trouble of fetching it The one said, "I
shall not relate my husband's news, for I fear that I may not be able to finish his
story, **for if I describe him, I will mention all his defects and bad traits.**" The third
one said, "My husband is a tall man; if I describe him (and he hears of that) he will
divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife."
The fourth one said, "My husband is a moderate person like the night of Tihama
which is neither hot nor cold. I am neither afraid of him, nor am I discontented
with him." The fifth one said, "My husband, **when entering (the house) is a
leopard, and when going out, is a lion.** He does not ask about whatever is in the
house. The sixth one said, "If my husband eats, he eats too much (leaving the*

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dishes empty), and if he drinks he leaves nothing, and **if he sleeps he sleeps alone (away from me) covered in garments** and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrongdoer or weak and foolish. **All the defects are present in him.** He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a **tall generous man** wearing a long strap for carrying his sword **His ashes are abundant** and **his house is near to the people who would easily consult him.**" The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said "My husband is Abu Zar'a, and what is Abu Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying

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grain Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar'a and what may one say in praise of the mother of Abü Zar'a? Her saddle bags were always full of provision and her house was spacious as for the son of Abu Zar'a what may one say of the son of AbU Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abu Zar'a, what may one say of the (maid) slave-girl of Abu Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added, "One day it so happened that Abu Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Ummu Zar'a, and give provision to your relatives'."

She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar'a's." 'Aishah – may

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Allah be pleased with her - then said: Allah's Messenger said to me, "I am to you as Abu Zar'a was to his wife Umm Zar'a".

Analysis:

The Hadith includes eleven married ladies who promise to tell about their husbands. Each one of them employs figurative devices in order to describe her own husband.

The first lady:

The lexical meaning of "غث" "Ga θ " is "thin" in (*AlMo'jam Al-wasseet*, p.644). Ibn Hagar (vol.9, p.259) clarifies that the woman likens her husband to the meat of a thin camel on the top of a mountain. Neither the meat of the camel on the top of the mountain is easy to be reached nor is this meat so desirable that one could bear the difficulty of reaching it on the top of the mountain.

The second lady:

According to *Ibn Manzur* The word "عجر" "çajar" means "a big fat belly" (vol.4, p. 542) and the word "بجر" "Bajar" means "a sizable umblicus"(vol, p.39).

However, *Ibn Manzur* explains that when the two words are mentioned together "عجر و بجر" "çajar wa Bajar" they refer to someone's faults. Ibn Hagar (vol.9, p.260) assures the same meaning. He demonstrates that the clause "إن أذكره أذكر عجره" "إن أذكره أذكر عجره"

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"In ʔ ḏ kurhu ʔ ḏ kur çajarahu Wa Bajarahu" is a metonym which indicates the many defects of the second lady's husband.

The third lady:

She describes her husband as "العشيق" "Al-çaşšnnaq" which means "the very tall man" as Ibn Hagar (vol.9, p.260) defines. Ibn Hagar adds that her clause "إن أنطق" "In ʔ ntīq ʔ uṭallaq Wa In ʔ skut ʔ uçallaq" is a metonym for her husband's mistreatment of her.

The fourth lady:

She likens the manners of her husband to the nights of an area called Tih ôma. This area has a moderate climate especially at night which means that her husband is very Kind as Ibn Hagar (vol.9, p.162) argues.

The fifth lady:

She says that her husband when entering her house he is like a leopard which is a metonym for getting much sleep, as Ibn Hagar (vol.9, p.261) demonstrates, and when getting out his house he is like a lion which is brave and courageous.

The sixth lady:

She describes her husband as "إن أكل لف" "In ʔ akala Laffa" " and "وإن شرب اشتف" "Wa In šariba-štaffa" which are metonyms that indicate that "he is so greedy" as Ibn Hagar argues (vol.9, p.31). According to *Ibn Manzur* the lexical meaning of

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"لف" "Laffa" is "to mix " (vol.9, p. 318). The lexical meaning of "اشتف" "Ištaffa" "is to leave nothing in the bottle" (Al Mo'jam Alwasseet, p. 487). Ibn Hajar clarifies that "إن اضطجع التف" "In *Itḍajaṣa-ltaffa*" is a metonymic expression that indicates that "her husband does not sleep with her".

The seventh lady:

She describes her husband as "عيايأ" "çayâyâ" which means "a foolish man" as cited in (*Ibn Manzur*, vol.15, p.112). This woman also describes her husband as "طباقأ" "*Tabaqâ*" which refers to "an impotent man" as cited in (*Ibn Manzur*, vol.10, p.214). Ibn Hagar (vol.9, p.164) assures that "كل داء له داء" "*Kullu Dâ* in *Lahu Dâ*" "is a metonym for "his much more defects"

The ninth lady:

She describes her husband's house as "رفيع العماد" "*Rafîṣu-lṣimâd*" which means that "the pillars of his house are so high" and it is a metonym for "her husband's nobility" as Ibn Hagar (vol.9, p.265) argues. He also adds that "çāḏ̣ īmu-rramâd" "عظيم الرمد" is a metonymy for "his generosity" and "قريب البيت من الناد" "*Qarîbu-lBayti Mina-nnâd*" is a metonymy that indicates that "her husband is a trusted man who is always consulted by people".

The tenth lady:

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This lady describes her husband Malek as a very noble generous man by saying that: "له إبل كثيرات المبارك قليلات المسارح وإذا سمعن صوت المزهر أيقن أنهن هوالك"

"lahu ʔ ibilun Ka θ îrâtu-lmabârik Qalîlâtu-lmasâri ħ Wa ʔ i ð â

Samiçna Sawta-lmizhar ʔ yqanna ʔ annahunna Hawâlik"

Which mean that the camels are kept in order to be slaughtered for the guests. It is a metonymic clause indicating the man's generosity as Ibn Hagar (vol.9, p.296) says.

The eleventh lady:

She is Um Zara'. She praises her husband saying "أناس من حلى أذنى" ʔ anâsa Min

ħ uliyyi ʔ u ð unayya". Ibn Hagar (vol.9, p.267) argues that this clause is metonym that indicates that her husband gave her a lot of gold presents. He adds that "ملا من شحم عضدى" "Mala ʔ a Min ša ħ mi çadudayya" is a metonym that refers to that her husband used to feed her the best food she wanted. The lexical meaning of the word "بجنى" "Baji ħ any" is "to make me happy and pleased" as cited in (*Ibn Manzur, vol.2, p.406*). Ibn Hagar (vol.9, p.268) says that "أرقد فأتصبح"

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“ ʔ arqudu Fa ʔ atasabba ḥ “is a metonymy that indicates that she has in her house a maid who does the housework so she sleeps till late in the morning.

Euphemistic metonyms:

"In ʔ ḏ kurhu ʔ ḏ kur çajarahu Wa Bajarahu" "إن أذكره أذكر عجره و بجره"

"Zawjy ʔ in Daxala Fahid" "زوجي إن دخل فهد"

"Wa ʔ in Xaraja ʔ asid" "و إن خرج أسد"

"In Itdajaça-Itaffa" "و إن اضطجع التف"

"Kullu Dâ ʔ in Lahu Dâ ʔ " "كل داء له داء"

"Rafiçu-lçimâd" "رفيع العماد"

"Tawîlu-nnajâdi" "طويل النجاد"

"ça îmu-rramâd" "عظيم الرماد"

"Qarîbu-lBayti Mina-nnâd" "قريب البيت من الناد"

Assessment:

"إن أذكره أذكر عجره و بجره" The researcher supports Khan's rendering of this metonymic clause into "for if I describe him, I will mention all his defects and bad traits". The translator gets the intended meaning and conveys it to the target language. The literal meaning, as clarified before in the analysis of the Hadith, is meaningless. The translator tries to make the translation get closer to the TL as he attempts to paraphrase the metonymic clause in order to make it easy for the target

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reader to get its intended meaning. Thus, the domestication strategy is adopted in the translation of this clause.

The researcher opposes the translator's rendering of the clauses

"زوجهی این دخل فهد" "و این خرج أسد"

"as "when entering (the house) is a leopard" and "when going out, is a lion"

because they are metonyms that indicate that her husband sleeps too much inside her home and he is a courageous man outside. The translator must have clarified them more in order to make the target reader get the intended meaning. The clauses might be translated as "My husband when entering (the house) is like a leopard which gets much sleep" and "when going out, is like a lion which is brave and courageous". The foreignizing method is adopted in the translated clauses.

"و این اضطجع التف" is translated as *"if he sleeps he sleeps alone (away from me) covered in garments"*. The translator gets the intended meaning which is that "her husband does not sleep with her". However, he could convey the intended meaning euphemistically as the original text. The translator paraphrases the metonymic clause saying *"alone (away from me)"* in order to deliver the intended meaning to the target reader. Because the translator could convey the intended meaning

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euphemistically as much as possible, the foreignization strategy is adopted in this translation.

The literal translation of metonymic clause "كل داء له داء" is meaningless. The translator gets the intended meaning and correctly conveys it to the target language as he translated it as "All the defects are present in him" since Ibn Hagar (vol.9, p.164) states that this clause is a metonym for "the numerous defects that the person has". The domesticating method is adopted in this translation as the translated text gets closer to the TL.

The phrase زوجي رفيع العماد، طويل النجاد، عظيم الرماد، قريب البيت من الناد is translated as ,*"My husband is a tall generous man wearing a long strap for carrying his sword His ashes are abundant and his house is near to the people who would easily consult him"*. The phrase زوجي رفيع العماد، طويل النجاد، عظيم الرماد، قريب البيت من الناد contains four metonymic expressions. The first one "رفيع العماد" is an adjective that describes the pillars of her husband's house and it is a metonym for his nobility as Ibn Hagar (vol.9, p.265) demonstrates. However, Khan misunderstands this intended meaning and renders it differently as *"generosity"*. Thus, the researcher opposes his translation of this expression. He must have translated it as *"My husband is a noble man"* or *"My husband is from a noble breed"*.

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"طويل النجاد" is a metonym that indicates that her husband is tall so the translator clarifies the figurative image saying that "he is a tall man wearing a long strap for carrying his sword.

"عظيم الرماد" is translated as "*His ashes are abundant*". The target readers may not understand this image as they do not have ashes produced after cooking food. The mentioning of "*ashes*" here is a sign for cooking food for guests as Ibn Hagar (vol.9, p.265) states. Therefore, the researcher opposes the literal translation of this metonymic clause. The translator must have paraphrased the intended meaning saying, for instance, "My husband is a very generous man who presents food for numerous guests". "قريب البيت من الناد" is a sign for her husband's social rank. The translator correctly translates it as "*his house is near to the people who would easily consult him*". Although the counterpart of "النادى" is "the club", Khan prefers to clarify the intended meaning of "النادى" which is "*near to people who would easily consult him*".

E.g 22 The Book of Jihâd (fighting for Allah's cause)

Volume 4, book 56, number 2805:

- عن أنس رضى الله عنه قال: غاب عمى أنس بن النضر عن قتال بدر فقال: يا رسول الله، غبت عن أول قتال قاتلت المشركين، لئن أشهدنى الله قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد، و انكشف المسلمون قال: اللهم إني أعتذر إليك مما صنع هؤلاء - يعنى أصحابه -، و أبرأ إليك مما صنع هؤلاء -

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يعنى المشركين – ثم تقدم فاستقبله سعد بن معاذ، فقال: يا سعد بن معاذ! الجنة و رب النضر، إني أجد ريحها من دون أحد. قال سعد: فما استطعت يا رسول الله ما صنع. قال أنس: فوجدنا به بضعا و ثمانين ضربة بالسيف أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل و قد مثل به، فما عرفه أحد إلا أخته ببنانه. قال أنس: كنا نرى أو نظن أن هذه الآية نزلت فيه و فى أشباهه " من المؤمنين رجال صدقوا ما عاهدوا الله عليه " إلى آخر الآية

2805. Narrated Anas bin Mālik may Allah be pleased with him My uncle Anas bin An-Nadhr was absent from the battle of Badr. He said, "O Allah's Messenger! I was absent from the first battle you fought against Al-Mushirikun (By Allah) if Allah gives me a chance to fight Al-Mushrikūn, no doubt Allah will see how (bravely) I will fight." On the day of Uhud **when the Muslims turned their backs and fled**, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., Al-Mushrikūn) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh! By the Lord of An-Nadhr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud ." Later on Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e., Anas bin An-Nadhr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him

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and other men of his sort: "Among the believers are men who have been true to their covenant with Allah.....till the end of verse (V.33:23)

Euphemistic metonym:

"Wa-nk1šafa-lmuslimûn" و انكشف المسلمون

Assessment:

The lexical meaning of "انكشف" is "to be uncovered" or "to be revealed"(Al-Mo'jam Al-Wasseet, p.789). However, it is translated differently in the cotext of the Hadith. It is translated as *"when the Muslims turned their backs and fled"*. In the battle of Uhud the prophet Muhammed –peace be upon him- ordered seventy men to stand on Uhud Mountain with their arrows in order to protect the backs of the Muslims. The prophet –peace be upon him- said "احموا ظهورنا فإن رأيتمونا نقتل فلا تتصروننا و إن رأيتمونا نغتم فلا تتركونا" $\text{? } \text{h} \text{ } m\ddot{u} \text{ } \underline{\text{?}} \text{ } h\ddot{u}r\ddot{a}n\ddot{a} \text{ } Fa \text{ } ? \text{ } in \text{ } Ra \text{ } ? \text{ } y\ddot{t}um\ddot{u}n\ddot{a}$ *Nuqtal falâ Tanşurûnâ Wa ? in Ra ? ytumûnâ Nagnam falâ Taşrakûnâ* "Protect us from behind, if you see our enemies killing us do not come and fight with us and if you see our victory do not come and help us" so when the muslims disobeyed the prophet –peace be upon him- and left their places there is no one on the mountain who could protect the Muslims from their behind. Thus, the speaker uses the

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appropriate word "انكشف" "to be uncovered" as the Muslims on the mountain were covering the Muslim soldiers in the battle from their behind. At that time, the Muslims were about to be beaten so they turned their backs and fled or, in other words, they retreated. Khan understands that well and conveys this meaning to the target language as it is the real result of "انكشف". However, there is an expression that may indicate "the Muslims defeat" more euphemistically which is "the Muslims broke off contact with the enemy"(Abdullah, 2008, p.15)

Suggested translation:

The translator could have maintained both the euphemistic and the intended meaning had he translated the above metonymic expression as "when the Muslims broke off contact with their enemy".

E.g. 23 The book of the stories of the prophets

Volume 4, book 60, number 3358:

-عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لم يكذب إبراهيم إلا ثلاث كذبات، ثنتين منهن في ذات الله عز وجل. قوله: إني سقيم، وقوله: بل فعله كبيرهم هذا. وقال: بينا هو ذات يوم وسارة، إذ أتى على جبار من الجبابرة، فقيل له: إن هاهنا رجلا معه امرأة من أحسن الناس، فأرسل إليه فسأله عنها، فقال: من هذه؟ قال: أختي، فأتى سارة. فقال: يا سارة ليس على وجه الأرض مؤمن غيري وغيرك، وإن هذا سألني فأخبرته أنك أختي، فلا تكذبيني، فأرسل إليها، فلما دخلت عليه ذهب يتناولها بيده فأخذ، فقال: ادعي الله ولا أضرك، فدعت الله فأطلق. ثم تناولها الثانية فأخذ مثلها أو أشد، فقال: ادعي الله لي

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ولا أضرك، فدعت فأطلق، فدعا بعض حبيبته، فقال : إنكم لم تأتونني بإنسان، إنما أتيتموني بشيطان، فأخدمها هاجر، فأنته وهو يصلي، فأوماً بيده : مهيا، قالت : رد الله كيد الكافر، أو الفاجر، في نحره، وأخدم هاجر).
قال أبو هريرة : تلك أمكم، يا بني ماء السماء.

3358. Narrated Abu Hurairah –May Allah be pleased with him-That Ibrahim (Abraham) – peace be upon him - did not tell a lie except on three occasions. Twice for the sake of Allah, when he said. "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Ibrahim (Abraham) and Sarah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, "This man [i.e., Ibrahim (Abraham) is accompanied by a very charming lady." So, he sent for Ibrahim and asked him about Sarah saying "Who is this lady?" Ibrahim (Abraham) said, "She is my sister." Ibrahim (Abraham) went to Sarah and said: O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more

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confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tryant then gave Hajar as a girl-servant to Sarah. Sarah came back [to Ibrahim (Abraham)] while he was offering Salat (prayer). Ibrahim (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (AbU Hurairah then addressed his listeners saying, "That (Hajar) was your mother, 'O Bani Ma'-is-Samā' (i.e., the Arabs)

Analysis:

The literal translation of the clause

"Tilka ۞ ummukum Yâ Banî Mâ ۞ i-ssamâ ۞ "تلك أمكم يا بنى ماء السماء"

is "this is your mother O the children of the water of the sky". However, Ibn Hajar (vol.6, p.394) demonstrates that the above mentioned statement is a metonymic expression indicating the Arabs because they depended on the water of rain for their livelihood or because of the water of the well of Zamzam which Allah gave it

² 1) (H. 3358) Bani Ma '-is-Sama' means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

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to *Hâjar* and her son *Ismâçîl* when there was no other source of water in Mecca.

Therefore, the arabs considers the well of Zamzam as a gift from Allah for them.

Euphemistic metonym:

The metonymic expression that sums up the epitome of the Hadith is

Tilka ʔ ummukum Yâ Banî Mâ ʔ i-ssamâ ʔ "تلك أمكم يا بنى ماء السماء"

" which could be translated as "she is your mother O the children of the water of the sky"

Assessment:

"Yâ Banî Mâ ʔ i-ssamâ ʔ "يا بنى ماء السماء"

Khan transliterates the euphemistic metonym. In this way, he adopts the foreignization strategy. He makes the TT get closer to the SL. Khan manages to keep both the euphemistic and the intended meaning in the TT as translates it literally "O the children of the sky", then he explains what is meant by the metonymic expression in a footnote. Thus, the translator could maintain the impact and features of the original text and make the target reader get the intended meaning. The above mentioned metonymic expression is closely related to an Arabic cultural background. Therefore, Newmark (1988b) admits that "if the SL

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text is entirely bound up with the culture of the SL community... the translator is entitled to, supplementary information and explanation” (p.21). The Arabic audiences are well aware of this cultural background so they could easily understand the intended meaning of the metonymic expression. On the other hand, the target reader who does not have this cultural background should be provided with the information that makes him get the meaning of the metonym. This is why El-Zeiny (2005) admits that the foreignized translations must “be followed by their dynamic equivalents in parentheses or footnotes” (p.307). These tools of explanation make the ideas more comprehensible. For the aforementioned, the researcher supports Khan's rendering of this metonymic expression and considers the foreignizing method as the most appropriate way to translate it.

E.g. 24 The book of Al- ħumrah

Volume 3, book 26, number 1796:

١٧٩٦- عن أبي الأسود: أن عبد الله مولى أسماء بنت أبي بكر حدثه: أنه كان يسمع أسماء تقول كلما مرت بالحجون: صلى الله على رسوله محمد. لقد نزلنا معه ها هنا ونحن يومئذ خفافا قليل ظهرا قليلا أزوادنا. فاعتمرنا أنا وأختي عائشة والزبير. وفلان وفلان. فلما مسحنا البيت أحلنا ثم أهللنا من العشي بالحج

Narrated Al-Aswad: 'Abdullāh the slave of Asmā' hint AbU Bakr told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless

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His Messenger Muhammad – peace be upon him - Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister 'Aishah, Az- Zubair and such and such persons performed'Umra, and when we had passed our hands over the Ka'bah (i.e., performed Tawaf round the Ka'bah and between As-Safā and Al-Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening".

Analysis:

"Masa ḥ na-lbayit" "مسحنا البيت"

One of the meanings of the verb " Masa ḥ na " in Arabic is "to pass a hand over something"(Al Mo'jam Al Wasseet, p.867). The counterpart of the word "Bayit" is "house" or "home" according to Al maany online dictionary.

Euphemistic Metonym:

The euphemistic metonym that sums up the epitome of the Hadith is

"Masa ḥ na-lbayit" "مسحنا البيت".

Assessment:

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The literal translation of the above metonymic expression could be "when we passed our hands over the house". Although the counterpart of the word "*Bayit*" is "house", the translator renders it as "*The Kaçbah*" since Ibn Hajar (vol.3, p.618) explains that the meaning of "*Bayit*" is "the *Kaçbah*" which is an Islamic glorified building in Mecca where the Muslims perform their *Hajj* (pilgrimage). The researcher agrees with the translator as he gets the intended meaning of this term and conveys it to the TT.

Ibn Hajar (vol.3, p.618) clarifies that "*Masa h na-lbayit*" is a figurative allusion to "performing *çumrah*" which is "to go around the *Kaçbah* and to walk between the mountains of *As-Safa* and *Al-Marwa*" because whoever performs *çumrah* should touch the *Kaçbah* with his hands, if he/she could. Thus, the intended meaning in the Hadith is "when they performed *Umrah*". The researcher supports Khan's translation of the metonymic expression "*Masahna Al-Bayet*" since he renders it as *when we had passed our hands over the Ka'bah* then he explains it in parentheses as (*i.e., performed Tawaf round the Ka'bah and between As-Safã and Al-Marwa*). In this way, he adopts the foreignization strategy. He makes the TT get nearer to the SL and provides the target reader with the information he needs to get the intended meaning at the same time. This is why El-Zeiny (2005) asserts that the foreignized translations must "be followed by their dynamic equivalents in

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parentheses or footnotes” (p.307).these tools of explanation make the ideas more clarified. Moreover, the target metonym in the Hadith is "entirely bound up with the culture of the SL community" (Newmark: 1988, p.21). In other words, the Arabic audiences could understand what is meant by "Masaha Al-Bayet" or "passed our hands over the Ka'bah" well because of their own cultural Islamic background while the target readers do not have the same cultural background. Thus, the explanation of the foreignized translations is irreplaceable. For the aforementioned, Khan succeeds in conveying the intended meaning while maintaining its figurative style as much as possible.

E.g. 25 The book of Funerals

Volume 2, book 23, number 1388:

- عن عائشة رضي الله عنها: أن رجلا قال للنبي صلى الله عليه وسلم: "إن أُمِّي افتلتت نفسها و أظنها لو تكلمت تصدقت، فهل لها أجر إن تصدقت عنها؟ قال: "نعم".

- Narrated 'Aishah may Allah be pleased with her a man said to the Prophet, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet peace be upon him replied in the affirmative.

Analysis:

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Ibn Hajar (vol.3, p.354) explains that the meaning of "افتلتت نفسها" is that "she died suddenly".

Euphmistic metonym:

"افتلتت نفسها" " ʔ ftoulitat Nafsuhâ" is a metonym that indicates that "she suddenly died".

Assessment:

The researcher opposes the translator's rendering of the metonymic expression "افتلتت نفسها" as "she died suddenly" because there is some kind of contradiction between the original text and the target text. The original text is based upon euphemism while the target one conveys the intended meaning explicitly using a blunt word "died". The translator pays no attention to the others' feelings especially when talking about a fearful topic like death which the people keep away from talking about it directly. The domestication strategy is adopted in this translated text as the TT gets nearer to the TL.

Suggested Translations:

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The translator could have easily maintained both euphemistic and intended meaning had he translated as "she suddenly passed away", "departed for" or any euphemistic expression that could alleviate the shock and horror of death.

4.5 Hadiths in the second set related to metonyms for untaboored expressions (*Majaz Morsal*): see table no.4

Majaz Morsal "المجاز المرسل" is translated to English as "metonymy". Majaz Morsal consists of 10 forms as (Al-Jurjany: 2001) divided them.

E.g. 26 The book of Knowledge

Volume 1, book 3, number 100:

- عن عبد الله بن عمرو بن العاص قال سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله لا يقبض العلم انتزاعاً من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالماً اتخذ الناس رؤوساً جهالاً فسئلوا فأفتوهم بغير علم فضلوا وأضلوا"

100-Narrated Abdullah IbnAmrBin Al-Asi: I heard Allah's Messenger صلى الله عليه saying "Allah does not take away the knowledge by taking it away from the heart of the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will astray and will lead the people astray.

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Analysis:

The term "رؤوس" *"Ru'ûs"* is the plural of "رأس" *"Ra's"* and means "the top of some thing" as mentioned in (*Ibn Manzur, vol.6, p. 91*).

Euphemistic metonym:

The term "رؤوسا" *"Ru'ûsan"* is a metonymy called "*Majaz Morsal*" in Arabic. This metonym is typically similar to synecdoche in English in which "*a part is used to represent the whole or the whole for a part*" like: calling the car as "wheels" because "wheels" are part of the car. In this metonym the "heads" "رؤوسا" represent the "persons" since the "heads" are part of the "persons".

Assessment:

The translator renders "رؤوسا جهالا" *"R'osan Juhhalan"* as "ignorant persons". He does not concentrate on the literal meaning but on the pragmatic one as Ibn Hagar (vol.1, p.195) clarifies that the expression "رؤوسا جهالا" refers to the "ignorant persons". Khan gets the intended meaning and conveys it to the TT. Thus, the correct translation of the expression "رؤوسا جهالا" should be "ignorant persons" or "ignorant ones". Khan has not based his translation upon the literal meaning translating "رؤوسا جهالا" into "ignorant heads". On the contrary, he, relying on

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pragmatics, translates "رؤسا جهالا" into "ignorant persons". The researcher supports the translator as he does not handle each word in isolation but he renders the context as a whole to convey the correct intended meaning.

The target reader may easily understand the translated text without any foreign expressions in it. Thus, the domesticating method is adopted in the translation of this Hadith.

E.g 27 The Book of Belief

Volume 1, book 2, number 30:

- حدثنا سليمان بن حرب قال حدثنا شعبه عن واصل عن المعمر بن عمار قال: لقيت أبا ذر بالربذة وعليه حلة وعلى غلامه حلة فسألته عن ذلك فقال: "إني ساببت رجلاً فعيرته بأمه" فقال النبي صلى الله عليه وسلم: يا أبا ذر أغيرته بأمه؟ إنك امرؤ فيك جاهلية إخوانكم خولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يديه فليطعمه مما (يطعم) يأكل وليلبسه مما يلبس ولا تكلفوهم مما يغلبهم فإن كلفتموهم فأعينوهم".

-Narrated AlMa'rur At ArRabadha I met Abu Dhar رضي الله عنه who was wearing a cloak and his slave, too was wearing a similar one I asked about the reason for it he replied "I abused a man by calling his mother with bad names" The prophet said to me "O Abu Dhar! Did you abused him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah put them under your command. So whoever

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has a brother under his command should feed him of what he eats and dress him of that which he wears. Do not ask them to do things beyond their capacity and if you do so, then help them.

Euphemistic metonym:

The clause "تحت يده" "*Ta ḥ ta Yadih*" is a metonymy "*Majaz Morsal*". It is the third form of *Majaz Morsal* called causality, which is to say the cause "the hand" while the intended meaning is what causes it "the ability or power". The "hand" in the hadith is an indication for ability, power, or command.

Analysis:

The counterpart of the word "يد" "Yadd" is "the hand: one of the organs of the human body".

Assessment:

The researcher agrees with the translator with respect to translating "تحت يده" "*Ta ḥ ta Yadih*" into "under his command". The literal translation of this clause would be "under his hand". This translation is out of context and does not convey the intended meaning. In addition, the target reader may not comprehend it. Therefore, it should be paraphrased and explained rather than translated literally.

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The more comprehensible translation is “under his command” not “under his hand”.

The translator's rendition of the clause "تحت يده" could be described as a good translation since the translator does not render each word in isolation but he concentrates on the intended meaning of the whole text.

Because the translated text gets closer to the TL, one can determine that the domestication strategy is adopted in this translation.

Suggested translations:

Although the researcher accepts the above translated text of Khan, she sees a more appropriate translation of this metonymic expression. "جعلهم الله تحت أيديكم" may be translated as "Allah has made them under your thumb". According to (Longman, 697) "if you are under some one's thumb, they control every thing you do". Thus, this is a metonymic expression in English that may be an equivalent to the metonymic Arabic expression.

Conclusion and Results

1. Results and discussion:

The results are presented in the following two tables. Table (5) presents the percentages of successful and unsuccessful translation of the total number of metonymic expressions. Table (6) presents the translation assessment of metonymic expressions in *Sahih Al-Bukhary* and also suggested translation when required.

Table 5: Percentage of Successful and Unsuccessful Translation of All metonyms:

Total Number of metonyms	41	Percentage
Number of Successful Translation	21	51.2%
Number of Unsuccessful Translation	18	43.9%
Number of Successful Translations which need further clarification	2	4.8%

Table 4: Translation assessment of metonymic expressions in *Sahih Al-Bukhary* and Suggested Translation:

The successful translation is the one which conveys both the intended and the euphemistic meaning but the unsuccessful translation is the one which fails to convey both or one of them.

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Total number of metonyms = 41

S= successful translation

U= unsuccessful translation

N= a translated text which needs more clarification

Table (6): Table of the translation assessment of metonymic expressions in selected Hadiths in *Sahih Al-Bukhary*

Number of Hadith in <i>Sahih Al-Bukhary</i>	Translation of Metonym	Metonymic Expressions	Assessment of translation	Suggested translation
6710	<i>I had sexual relation with my wife</i>	وَقَعْتُ بِأَهْلِي	U	I slept with my wife
268	<i>visit all his wives in a round</i>	يَدُورُ عَلَى نِسَائِهِ	U	make love with
5215	<i>to pass by (have sexual relation with)</i>	كَانَ يَطُوفُ عَلَى نِسَائِهِ	U	He used to pass by(sleep with)
1809	<i>had sexual relations with his wives</i>	وَجَامَعَ نِسَائِهِ	U	go to bed with
141	<i>on having sexual relations with his wife</i>	إِذَا أَتَى أَهْلَهُ	U	sleep with
5127	<i>Send for and-so and have sexual relations with</i>	فَاسْتَبْذَعِي مِنْهُ	U	Make love with him

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	<u>him</u>			
5127	<i>then <u>keep away from her and would never sleep with her</u></i>	لا يمسها	S	
5127	<i>Her husband <u>would sleep with her</u></i>	أصابها زوجها	S	
5127	<i>would have sexual relation with her</i>	كلهم يصيبها	U	Would make love with her
5127	<i>would enter upon a lady and <u>have sexual relations with her</u></i>	فيدخلون على المرأة لا تمنع من جاءها	U	would enter upon a lady and make love with her
5792	<i>That is impossible unless 'Abdur-Raliman <u>consummates his marriage with you</u></i>	لا حتى يزوق عسيلتك و تذوق عسيلته	S	
6084	<i>No, (it is not possible), unless and until <u>you enjoy the sexual relation with him</u></i> <i>('Abdur-Rahmān) and <u>he enjoys the sexual</u></i>	حتى يزوق عسيلتك و تذوق عسيلته	U	consummates his marriage with you

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	<u>relation with you</u>			
2482	and allowed him to <u>commit an illegal sexual intercourse with her</u>	فَأَمَكْنَتْهُ مِنْ نَفْسِهَا	U	She illegally allowed him to sleep with her"
4942	for he might sleep with her	يُضَاجِعُهَا	S	
5052	What a wonderful man he is! <u>He never comes to my bed</u>	نَعَمْ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا	S	
5052	nor has <u>he approached me since he married me</u>	وَلَمْ يَفْتَشْ لَنَا كَنَفًا مِنْذُ أَتَيْنَاهُ	S	
4757	By Allah, <u>I have never uncovered the private parts of any woman</u>	وَاللَّهِ مَا فَتَشْتُ كَنَفَ أُنْثَى قَطُّ	S	
3329	If a <u>man has sexual intercourse with his wife</u>	فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ	U	if a man goes to bed with his wife
5470	and <u>slept with her</u>	ثُمَّ أَصَابَ مِنْهَا	S	
5470	<u>Did you sleep with your wife last night?</u>	أَعَرَسْتُمْ اللَّيْلَةَ؟	S	
5470	<u>The child died</u>	فَقَبِضَ الصَّبِيُّ	U	passed away
6819	on a charge of <u>committing an</u>	أَحْدَثًا	U	On charge of committing

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	<u>illegal sexual intercourse</u>			adultry
6949	<u>deflowered her</u>	افتضهها	S	
1285	<u>did not have sexual relation with his wife</u>	لم يقارف	U	did not make love with his wife
4750	<u>answer the call of nature</u>	قضيت شانى	S	
	<u>the place where we used to relieve ourselves</u>	متبرزنا	S	
5189	<u>for if I describe him, I will mention all his defects and bad traits</u>	إن أذكره أنكره عجره و بجره	S	
5189	<u>when entering (the house) is a leopard</u>	زوجي إن دخل فهد	N	My husband when entering (the house) is like a leopard which gets much sleep
5189	<u>when going out, is a lion</u>	و إن خرج أسد	N	when going out, is like a lion which is brave and courageous
5189	<u>if he sleeps he sleeps alone (away from me) covered in garments</u>	و إن اضطجع التف	S	
5189	<u>All the defects are present in</u>	كل داء له داء	S	

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	<i>him.</i>			
5189	<i>Generous man</i>	رفيع العماد	U	My husand is a noble man
5189	<i>Tall man</i>	طويل النجاد	S	
5189	<i>His ashes are abundant</i>	عظيم الرماد	U	My husband is a very generous man who presents food for numerous guests
5189	<i>his house is near to the people who would easily consult him</i>	قريب البيت من النناد	S	
2805	<i>when the Muslims turned their backs and fled</i>	و انكشف المسلمون	U	when the Muslims broke off contact with their enemy
3358	<i>O Bani Ma'is Sa,mā' (i.e., the Arabs).(1)</i> The meaning is explained in a footnote the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.	يا بني ماء السماء	S	

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1796	<i>when we had passed our hands over the Ka'bah (i.e., performed Tawaf round the Ka'bah and between As-Safā and Al-Marwa)</i>	فلما مسحنا البيت	S	
1388	<i>died suddenly</i>	افتاتت نفسها	U	she suddenly passed away
100	<i>ignorant persons</i>	رؤوساً جهالاً	S	
30	Under his command	تحت يده	S	under his thumb

In the study there are 27 Hadiths containing 41 metonyms in *Sahih Al-Bukhary*. The metonyms in the Hadiths are classified as: euphemistic metonyms indicating taboos used in order to avoid embarrassment and disgust like the metonyms for sexual and excretion affairs, and metonyms indicating untaboos like euphemistic metonyms used for making expressions sound much better. The study includes 19 Hadiths containing metonyms for sexual affairs, 1 Hadith containing 2 metonymic expressions referring to excretion affairs, 5 Hadiths containing metonyms for unt taboo topics and 2 Hadiths containing metonyms known as *Majaz Morsal* in Arabic. In the Hadiths included in the study there are 24 euphemistic metonyms

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referring to sexual acts, 2 euphemistic metonyms indicating excretion affairs and 16 metonyms for untaboored topics containing 2 metonyms called *Majaz Morsal* in Arabic. The translator, Khan, succeeds in rendering 21 metonyms (51.2%) correctly as he manages to convey to the TL both the intended and the euphemistic meaning, yet he failed at translating 18 metonyms (43.9%) by sacrificing either the euphemistic meaning or the intended one. Furthermore, there are 2 metonyms (4.8%) which need further clarification.

2. Conclusion:

The prophet's excellent use of metonymy aims at various functions such as teaching a lesson or clarifying a meaning in a delicate polite way. This is what makes it valid for all ages and different societies. Therefore, the translator should be quite aware of the functions of such metonyms and convey to the TL the prophet's sayings which are pregnant with meanings and connotations included in highly metaphorical clauses. In addition, the prophetic eloquence appears through the prophet's way of dealing with people. Some related examples to the perceptions and minds of the people in that era were chosen in the Hadiths. Thus, the translator should take into consideration the cultural and linguistic differences.

The study suggests foreignization strategy for translating metonyms in the prophetic tradition for many reasons. This study aims at presenting the predilection

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of original Arabic culture to the TL readers. The data of the study shows that foreignization strategy is the most appropriate strategy for translating religious texts like Hadith because the target text should have the features of the source text. Furthermore, one of the main results of the study is that the domesticating method makes the text clearer and nearer to the target readers. As a result, the conveyed text misses a considerable part of its figurative language for the sake of making the TT understandable for the target reader. In other words, in domestication Strategy the translator deals with the target readers away from the linguistic style of the original text. What attracts the translator's attention is to make the TL readers get the intended meaning in a direct way.

One of the qualities of foreignization strategy is the use of transliteration in which an expression which has no equivalent in the TL is transliterated and followed by its explanation in parentheses or footnotes. Tawfiq (2007: 216) argues that transliteration is used in order to "overcome the problem of having no equivalent in the target language especially in the case of culture-specific or language-bound images of terms". He, Tawfiq, (2007:216) also stresses the importance of using footnotes and parentheses in order to "bridge or fill in the semantic gap created by such strategy". This is because Hadiths under

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investigation like: "تلك أمكم يا بنى ماء السماء" "this is your mother O Bani Ma'i Essama" is closely related to the SL culture.

The current study has tackled metonymy in a number of translated Hadiths of *Sahih Al-Bukhary*. Metonymy is a kind of unfamiliar use of language that means something away from its direct meaning in order to create a particular effect. It has many functions such as delivering the meanings in delicate ways and discovering new meanings. Therefore, the overriding purpose of this study was to study the translation of metonymic expressions in Prophetic Hadith to arrive at the role of euphemistic language in producing effective language. One of the most striking uses in the prophetic Hadith is the use of metonymy. Metonymy occupies an outstanding position among all tropes. Due to the fact that substitution (a thing is substituted for another that is closely associated) is the central feature of metonymy, it is important to capture the figurative meaning. Metonymy serves different rhetorical and communicative functions. Metonymy is the most relevant figure of speech that could be used to avoid disgraceful words and expressions that may cause embarrassment and shock. By using metonymy, one can refer to obscene words through appropriate ones. El Zeiny (2005: 302) in her paper about euphemism argues that:

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"...the eloquence of the Prophet is perfect and that when the decency/etiquette in certain contexts requires the use of *Kinaayah*, the Prophetic use of *Kinaayah* has proved the perfect etiquette of Him who has taught the Prophet the best mannerisms. Thus one who would like to refine his sense of taste to perceive of the aspects of beauty should directly consult the eloquence of the Bounteous Book „the Qur“an“ and the Sunnah of the Prophet. As the Qur“an has the greatest effect on the nazm „composition / stringing“ of the Prophetic style, similarly, the *Sunnah* too has its great role that could not be overlooked in refining the habits and mannerisms of the Companions and in developing their ways of talking and arguing".

Translating figures of speech like metonymy is a very sensitive area that the translator may encounter while rendering religious texts like the prophetic tradition. However, it turned out that some translators could not honestly succeed in this mission. Most of the translators of the Hadith are concerned with conveying the meaning of the Hadith and it is not important for them to convey its highly figurative style. They often tend to sacrifice the euphemism for the sake of clarifying the intended meaning. Still, such kind of translation in which the euphemism is ignored is not a successful translation for the researcher. The

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successful translation is the one which manages to convey both the intended and euphemistic meaning to the TL.

It is important to note that euphemism (in a euphemistic metonym) is not a "rule teachable" as Hassan (2002: 415) argues. Thus, it is the context which determines whether the expression used is a euphemistic metonym or not. The comprehending of a metonym depends on its linguistic, social, and cultural context. That is to say, each metonym has its special conditions; e.g. the metonyms in the two Hadiths "فقدمت إليه العشاء فتعشى ثم أصاب منها" and "من يرد الله به خيرا يصيب منه", they are the same metonymic expression but each of them has its own conditions and its own intended meaning. Each of them is translated according to its context. The metonym in the first Hadith means that a man slept with his wife, as mentioned before. However, the metonym in the second Hadith means that if God wants beneficence to one of his servants, God may test his patience. Thus, the same metonym in the two Hadiths is translated differently according to the different contexts. Therefore, euphemism is not a "rule teachable". It could be recognized by sense. Furthermore, the researcher has come to a result that it is the context - whether social, linguistic or cultural- which determines the type of uttered expression whether it is taboo or not. That is to say, the same expression might be tabooed and prohibited in a context and might be permissible and irreplaceable in

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other contexts depending upon its own social, cultural or even its linguistic context.

To conclude, the researcher has attempted to investigate the ways of translating metonymic expressions across different contexts of prophetic speeches with a special emphasis on the embarrassing topics like sexual acts trying to combine the intended meaning and the euphemistic meaning in the most expressive terms in order to get closer to the highly figurative expressive style of the speech of the prophet Muhammed -peace be upon him- who has been sent with *Jawamiçu-lkalim* (i.e., the shortest expression carrying the widest meanings).

Further interesting studies perhaps deal with the ways of translating metonyms in various text types such as the Holy Quran, political speeches and the branches of literature: novel, drama etc.

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APPENDIX ٥A

The Selected Hadiths in the Study

The Hadiths in the first set related to metonyms of sexual activities in Arabic:

The Hadith number 1: (Sahih Al-Bukhary: 6710)

عن أبي هريرة رضى الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: هلكت فقال: وما ذلك؟ قال: وقعت بأهلى فى رمضان، قال: تجد رقبة؟ قال: لا، قال: هل تستطيع أن تصوم شهرين متتابعين؟ قال: لا، قال فتطيع أن تطعم ستين مسكيناً؟ قال: لا، قال: فجاء رجل من الأنصار بعرق، و العرق المكثل فيه تمر، فقال: اذهب بهذا فتصدق به، قال: أعلى أحوج منا يا رسول الله؟ و الذى بعثك بالحق ما بين لابتيها أهل بيت أحوج منا، ثم قال: اذهب فأطعمه أهلك"

6710. Narrated Abū Hurairah may Allah be pleased with him A man came to the Prophet – peace be upon him - and said, "I am ruined!" The Prophet said, "What is the matter with you?" He said, "I had sexual relation with my wife (while fasting) in Ramadan." The Prophet, said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet said, "Can you observe Saum (fast) for two successive months?" He said, "No." The Prophet said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an 'Araq (big basket) containing dates was presented to the Prophet, and the Prophet said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allah's Messenger? By Him who has sent you with the Truth! Indeed,

there is no house in between the two mountains (of the city of Al- Madina) poorer than us."So the Prophet said (to him), "Go and feed it to your family."

The Hadith number 2: (Sahih Al-Bukhary: 268)

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ، مِنَ اللَّيْلِ وَالنَّهَارِ، وَهُنَّ إِحْدَى عَشْرَةَ. قَالَ: قُلْتُ لِأَنَسٍ: أَوْ كَانَ يَطِيقُهُ؟ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ إِنَّ أَنَسًا حَدَّثَهُمْ: تَسَعُ نِسْوَةٌ

268. Narrated Qatada: Anas bin Mälik – may Allah be pleased with him - ; said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet – peace be upon him - was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

The Hadith number 3: (Sahih Al-Bukhary: 5215)

٥٢١٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: "أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلِ الْوَاحِدَةِ وَلَهُ يَوْمًا تَسَعُ نِسْوَةٌ"

5215. Narrated Anas bin Malik –may Allah be pleased with him-: The Prophet used to **pass by** (have sexual relation with) all his wives in one night, and at that time he had nine wives.

The Hadith number 4:(Sahih Al-Bukhary: 2819)

٢٨١٩ - عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "قال سليمان بن داود عليهما السلام: **لأطوفن الليلة على مائة امرأة** – أو تسع و تسعين – كلهن يأتى بفارس يجاهد فى سبيل الله . فقال صاحبه: قل إن شاء الله، فلم يقل إن شاء، فلم تحمل منهن إلا امرأة واحدة جاءت بشق رجل. و الذى نفس محمد بيده لو قال إن شاء الله لجاهدوا فى سبيل الله فرسانا أجمعون"

2819. Narrated AbU Hurairah: Allah's Messenger said, "Once Sulaimān (Solomon), son of Dawud (David) said, '(By Allah!) Tonight **I will have sexual intercourse** with hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allah's Cause.' On that his companion said: say: "In sha Allah (If Allah wills)", but he did not say, "In sha Allah (If Allah wills)." So none except one of those women conceived and gave birth to a halfman. By Him in Whose Hands Mubammad's soul is, if he had said, "In sha Allah (If Allah wills)", (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

The Hadith number 5: (Sahih Al-Bukhary: 1809)

١٨٠٩ - قال ابن عباس رضى الله عنهما: "قد أحصر رسول الله صلى الله عليه وسلم فحلق رأسه، وجامع نسائه ونحر هديه، حتى اعتمر عاما قابلا".

1809. Narrated Ibn 'Abbas Allah's Messenger -peace be upon him- was prevented from performing ('Umra). Therefore, he shaved his head **and had sexual relations with his wives** and slaughtered his Hady and performed 'Umra in the following year.

The Hadith number 6: (Sahih Al-Bukhary: 141)

عن ابن عباس رضى الله عنهما يبلغ النبى صلى الله عليه وسلم قال: "لو أن أحدكم إذا أتى أهله قال: بسم الله، اللهم جنبنا الشيطان و جنب الشيطان ما رزقتنا، ففضى بينهما ولد لم يضره"

141. Narrated Ibn 'Abbas –may Allah be pleased with him- The Prophet said, "If anyone of you **on having sexual relations with his wife** said (and he must say it before starting) 'In the Name of Allah. O Allah! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

The Hadith number 7: (Sahih Al-Bukhary:5127)

٥١٢٧- عن عروة بن الزبير أن عائشة زوج النبى صلى الله عليه وسلم أخبرته: أن النكاح فى الجاهلية كان على أربعة أنحاء: فنكاح منها نكاح الناس اليوم، يخطب الرجل الى الرجل وليته أو ابنته فيصدقها ثم ينكحها.

و نكاح الآخر: كان الرجل يقول لامرأته إذا طهرت من طمثها: أرسلى إلى فلان فاستبضعي منه، و يعتزلها زوجها ولا يمسه أبدا حتى يتبين حملها من ذلك الرجل الذى تستبضع منه، فإذا تبين حملها أصابها زوجها إذا أحب، و إنما يفعل ذلك رغبة فى نجابة الولد، فكان هذا النكاح نكاح الاستبضاع. و نكاح آخر: يجتمع الرهط ما دون العشرة فيدخلون على المرأة كلهم يصيبها فإذا حملت و وضعت و مر ليال بعد أن تضع حملها أرسلت إليهم فلم يستطع رجل منهم أن يمتنع حتى يجتمعوا عندها، تقول لهم: قد عرفتم الذى كان من أمركم و قد ولدت فهو ابنك يا فلان، تسمى من أحبت باسمه فيلحق به ولدها، لا يستطيع أن يمتنع به الرجل. و نكاح الرابع: يجتمع الناس الكثير فيدخلون على المرأة لا تمنع من جاءها، و هن البغايا كن ينصبن على أبوابهن رايات تكون علما لمن أرادهن دخل عليهن. فإذا حملت إحداهن و وضعت حملها جمعوا لها و دعوا لهم القافة ثم ألحقوا ولدها بالذى يرون فالتااطنه به و دعى ابنه، لا يمتنع من ذلك فلما بعث محمد صلى الله عليه و سلم بالحق هدم نكاح الجاهلية كله إلا نكاح الناس اليوم.

5127. Narrated 'Urwa bin Az-Zubair: 'Aishah, the wife of the Prophet -peace be upon him - , told him that there were four types of marriage during the Pre-Islamic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for and-so and have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with

some other man) so that he might have a child of noble breed. Such marriage was called Al-Istibdaa. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them **would have sexual relation with her.** If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child, so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, **could have sexual intercourse with them.** If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa 'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muhammad – peace be upon him- was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of marriage the people recognize today.

The Hadith number 8: (Sahih Al-Bukhary: 5792)

٥٧٩٢- عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت: جاءت امرأة رفاعة القرظي - رسول الله صلى الله عليه وسلم وأنا جالسة وعنده أبو بكر فقال: يا رسول الله إني كنت تحت رفاعة فطأقتي فبنت طلاق فتزوجت بعده عبد الرحمن بن الزبير وإنه والله ما معه يا رسول الله إلا مثل هذه الهدبة وأخذت هذبته من جلبابها فسمع خالد بن سعيد قولها وهو بالباب لم يؤذن له قالت فقال خالد يا أبا بكر ألا تنهى هذه عما تجهز به عند رسول الله صلى الله عليه وسلم فلا والله ما يريد رسول الله صلى الله عليه وسلم على التبتسّم فقال لها رسول الله صلى الله عليه وسلم: "لعلك تريدان أن ترجعي إلى رفاعة؟ لا، حتى يذوق عسنتك وتذوق عسنته فصارت سنة بعد"

5792. Narrated 'Aishah the wife of the Prophet : The wife of Rifā'a Al-Qurazi

came- to Allah's Messenger-peace be upon him- while I was sitting, and AbU Bakr was also there. She said, "O Allah's Messenger I was the wife of Rifā'a and he divorced me irrevocably. Then I married 'Abdur-Rahmān bin Az-Zubair who, by Allah,O Allah's Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa'id, who was standing at the door, for he had not been admitted, heard her statement and said, "O AbU Bakr! Why do you not stop this lady from saying such things openly before Allah's Messenger?" No, by Allah, Allah's Messenger did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa'a? That is impossible unless 'Abdur-Raliman consummates his marriage with you.'" That became the legal way after him.

The Hadith number 9: (Sahih Al-Bukhary: 6084)

٦٠٨٤- عن عائشة رضى الله عنها أن رفاعة القرظى طلق امرأته فبیت طلاقها فتزوجها بعده عبد الرحمن بن الزبير، فجاءت النبی صلی الله علیه و سلم فقالت: یا رسول الله إنها كانت عند رفاعة فطلقها ثلاث تطليقات، فتزوجها بعده عبد الرحمن بن الزبير، وإنه والله ما معه یا رسول الله إلا مثل هذه الهدية -لهديتها أخذتها من جلبابها- قال وأبو بكر جالس عند النبی - صلی الله علیه و سلم - و ابن سعيد بن العاص جالس بباب الحجرة ليؤذن له، فطفق خالد ينادی أبا بكر، یا أبا بكر ألا تزجر هذه عما تجهر به عند رسول الله - صلی الله علیه و سلم ؟ و ما یزید رسول الله -صلى الله علیه و سلم- على التبسم، ثم قال: "لعلك تريدین أن ترجعی إلى رفاعة؟ لا، حتى یذوق عسیتك و تذوقی عسیتة"

6084.Narrated'Aisha -may Allah be pleased with her- that Rifa'aa Al-Qurazi divorced his wife irrevocably (i.e.that divorce was the final). Later on 'Abdur-Rabman bin Az-Zubair married her after him. She came to the Prophet and said "O Allah's Messenger! I was Rifa'a's wife and he divorced me thrice, and then I was married to 'Abdur-Rahmān bin Az-Zubair, who, by Allah has nothing with him except something like this fringe O Allah's Messenger," showing a fringe she had taken from her covering sheet. Abu Bakr was sitting with the Prophet while Khālid bin Sa'id bin Al-'As was sitting at the door of the room waiting for admission. Khalid started calling Abū Bakr, "O AbU Bakr! Why don't you reprove this lady from what she is openly saying before Allah's Messenger?" Allah's Messenger did nothing except smiling, and then said (to the lady) ,"Perhaps you want to go back

to Rifa'a? No, (it is not possible), unless and until you enjoy the sexual relation with him ('Abdur- Rahmān) and he enjoys the sexual relation with you."

The Hadith number 10: (Sahih Al-Bukhary: 2482)

٢٤٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ يُقَالُ لَهُ جُرَيْجٌ يُصَلِّي فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَأَبَى أَنْ يُجِيبَهَا فَقَالَ أُجِيبْهَا أَوْ أَصَلِّي ثُمَّ أَتَتْهُ فَقَالَتْ اللَّهُمَّ لَا تُمْنُهُ حَتَّى تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ وَكَانَ جُرَيْجٌ فِي صَوْمَعَةٍ فَقَالَتْ امْرَأَةٌ لَا فَتَنَنَّ جُرَيْجًا فَتَعَرَّضَتْ لَهُ فَكَلَّمَتْهُ فَأَبَى فَأَتَتْ رَاعِيًا فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلَامًا فَقَالَتْ: هُوَ مِنْ جُرَيْجٍ فَأَتَوْهُ وَكَسَرُوا صَوْمَعَتَهُ فَأَنزَلُوهُ وَسَبُّوه فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ فَقَالَ مَنْ أَبُوكَ يَا غُلَامُ؟ قَالَ: الرَّاعِي فَأَلَوْا نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لَا إِلَّا مِنْ طِينٍ"

2482. Narrated Abu Hurairah: Allah's Messenger said, "There was an Israeli man called Juraij, while he was offering prayer, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said. 'O Allah! Do not let him die until he sees the faces of prostitutes.' Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and **allowed him to commit an illegal sexual intercourse with her** and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him.

He performed ablution and offered prayer, then he went to the male (baby) and asked him: 'O boy! Who is your father?' The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

The Hadith number 11: (Sahih Al-Bukhary: 4942)

٤٩٤٢- و ذكر النساء فقال: "يعمد أحدكم يجلد امرأته جلد العبد فلعله يضاجعها من آخر يومه"

4942-"The Prophet – peace be upon him- then mentioned about women (in his Khutba) and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening."

The Hadith number 12: (Sahih Al-Bukhary: 5052)

عن عبدالله بن عمرو قال: أنكحني أبي امرأة ذات حسب فكان يتعاهد كنته، فيسألها عن بعلمها، فتقول نعم
الرجل من رجل لم يطأ لنا فراشا، ولم يفتش لنا كنفا منذ أتيناها، فلما طال ذلك عليه ذكر للنبي ص فقال: القني
به. فلقيته بعد ، فقال: كيف تصوم؟ قال: كل يوم قال وكيف تختم؟ قال كل ليلة. قال: صم في كل شهر ثلاثة،
واقرا القرآن في كل شهر، قال: قلت أطيق أكثر من ذلك، قال: صم ثلاثة أيام في الجمعة، قلت: أطيق أكثر من
ذلك، قال: أفطر يومين وصم يوما، قال قلت: أطيق أكثر من ذلك، قال: صم أفضل الصوم صوم داود صيام
يوم وإفطار يوم، واقرا في كل سبع ليال مرة. فليتنني قبلت رخصة رسول الله ص وذاك أني كبرت وضعفت.
فكان يقرأ على بعض أهله السبع من القرآن بالنيهار ، والذي يقرؤه يعرضه من النهار ليكون أخف عليه
بالليل، وإذا أراد أن يتقوى أفطر أياما وأحصى وصام مثلهن كراهية أن يترك شيئا فارق النبي صلى الله عليه
وسلم.

5052. Narrated 'Abdullāh bin 'Amr bin Al-'As : My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! **He never comes to my bed, nor has he approached me since he married me.**" When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe Saum (fast)?" I replied, "I observe Saum daily." He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Observe Saum for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have strength to do more than that." He said, "Then observe Saum for three days per week." I said, "I have the power to do more than that." He said, "Then observe Saum for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) DāwUd (David) used to observe Saum every alter' aic day; and finish the recitation of the whole Qur'an in seven days." I wish I had accepted the permission of Allah's Messenger as I have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'an during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And he never, he wanted to gain some strength, he used to give up observing Saum (for some days

and count those days to observe Saum)for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet, peace be upon him

The Hadith number 13: (Sahih Al-Bukhary: 4757)

٤٧٥٧ — وقال أبو أسامة عن هشام بن عروة قال أخبرني أبي عن عائشة قالت « لما ذُكرَ من شأني للذي ذكر وما علمتُ به ، قام رسولُ الله ﷺ في خطيباً فتشهدَ حمدَ الله وأثنى عليه بما هوَ أهلهُ ثم قال : أما بعدُ أشيروا عليَّ في أناسٍ أبغوا أهلي ، وإيمُ الله ما علمتُ على أهلي من سوء ، وأبتوم بمن والله ما علمتُ عليه من سوء قط ولا يدخل بيتي قط إلا وأنا حاضر ، ولا غبتُ في سفر إلا غابَ معي . فقام سعدُ بن مُعاذ فقال : انذرتُ لي يا رسولَ الله أن تُضربَ أعناقهم . وقام رجلٌ من بني الخزرج — وكانت أم حسان بن ثابت من رَهطِ ذلك الرجل — فقال : كذبت ، أما والله أن لو كانوا من الأوس ما أحببت أن تُضربَ أعناقهم ، حتى كاد أن يكونَ بين الأوس والخزرج شرٌّ في المسجد وما علمت . فلما كان مساء ذلك اليوم خرجت لبعض حاجتي ومعي أم مسطح ، فَعَثَرَتْ وقالت : تَمِسْ مسطح فقلت : أي أم ، تسبين إبتك ؟ وسكتت . ثم عَثَرَتْ الثانية فقلت : تَمِسْ مسطح ، فقلت لها : تسبين إبتك ؟ ثم عَثَرَتْ الثالثة ، فقلت : تَمِسْ مسطح فأنهرتها ، فقلت : والله ما أسبه إلا فيك . فقلت : في أي شأني ؟ قالت فَعَثَرَتْ لي الحديث . فقلت : وقد كان هذا ؟ قالت : نعم والله ، فرجعتُ إلى بيتي كأنَّ الذي خرَّجت له لا أجِدُ منه قليلاً ولا كثيراً . ووعيت ، فقلت لرسولِ الله ﷺ : أرسلني إلى بيت أبي ، فأرسلَ معي النُعام . فدخلتُ الدار فوجدتُ أمَّ رومان في السفلى وأبا بكرٍ فوق البيت يقرأ . فقلت أمي : ما جاء بك يا بُنَيَّة ؟ فأخبرتها وذكرت لها الحديث ، وإذا هو لم يبلغ منها مثلَ ما بلغ مني . فقلت : يا بُنَيَّة ، خَفَضِي عايكِ الشأن ، فإنه والله لقلما كانت امرأة قط حسناء عند رجل يحبها لها ضرائر إلا حسدناها وقيلَ فيها . وإذا هو لم يبلغ منها ما بلغ مني . قلت : وقد علم به أبي ؟ قالت : نعم . قلت : ورسولُ الله ﷺ ؟ قالت : نعم ورسولُ الله ﷺ . واستعبرت وبكيت ، فسمعَ أبو بكرٍ صوتي وهو فوق البيت يقرأ ، فنزلَ فقال لأمي : ما شأنهم ؟ قالت : بلغنَّما الذي ذُكرَ من شأنها ، فعاضت

عَيْنَاهُ . قَالَ : أَفَسِمْتُ عَلَيْكَ أَيْ بُنْيَّةً إِلَّا رَجَعْتَ إِلَى بَيْتِكَ فَرَجَعَتْ . وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ يَتَى
فَسَأَلَ عَنِّي خَادِمَتِي ، فَقَالَتْ : لَا وَاللَّهِ مَا عَمِلْتُ عَلَيْهَا عَيْبًا إِلَّا أَنَّهُمَا كَانَتْ تَرْفِدُنِي حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلُ خَمِيرَهَا .
أَوْ عَجِينَهَا . فَاتَّبَعَهَا بَعْضُ أَصْحَابِي فَقَالَ : أَصْدَقِي رَسُولَ اللَّهِ ﷺ حَتَّى أَسْقُطُوا لَهَا بِهِ . فَقَالَتْ : سُبْحَانَ اللَّهِ ، وَاللَّهُ
مَا عَمِلْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى نَبْرِ اللَّذَّهِبِ الْأَحْمَرِ . وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ لِلرَّجُلِ الَّذِي قِيلَ لَهُ ، فَقَالَ :
سُبْحَانَ اللَّهِ ، وَاللَّهُ مَا كَشَفْتَ كَنْفَ أَتَى قُطْ . قَالَتْ عَائِشَةُ : قَتَلْتُ شَهِيدًا فِي سَبِيلِ اللَّهِ . قَالَتْ : وَأَصْبَحَ أَبُو بَرَاءٍ
عِنْدِي ، فَلَمْ يَزَالَا حَتَّى دَخَلَ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى الْعَصْرَ ، ثُمَّ دَخَلَ وَقَدْ اكْتَنَفَنِي أَبُو بَرَاءٍ عَنْ
يَمِينِي وَعَنْ شِمَالِي فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : أَمَا بَعْدُ يَا عَائِشَةُ ، إِنْ كُنْتَ قَارِفَتِ سُوءًا أَوْ ظَلَمْتَ فُتُوبِي إِلَى
اللَّهِ ، فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ . قَالَتْ : وَقَدْ جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَهِيَ جَالِسَةٌ بِالْبَابِ فَقُلْتُ :
أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكُرَ شَيْئًا . فَوَعِظَ رَسُولُ اللَّهِ ﷺ ، فَالْتَفَتْتُ إِلَى أَبِي فَقُلْتُ : أَجِيبْهُ ، قَالَ :
فَمَاذَا أَقُولُ ؟ فَالْتَفَتْتُ إِلَى أُمِّ قُلْتُ : أَجِيبِيهِ . فَقَالَتْ : أَقُولُ مَاذَا ؟ فَلَمْ يُجِيبْهَا ، تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ
عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قُلْتُ : أَمَا بَعْدُ ، فَوَاللَّهِ أَنِّي قُلْتُ لَكُمْ إِنِّي لَمْ أَفْعَلْ - وَاللَّهُ عَزَّ وَجَلَّ يَشْهَدُ إِنِّي لَصَادِقَةٌ -
مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ ، لَقَدْ تَكَلَّمْتُ بِهِ وَأَثَرِ بَنِي قُلُوبِكُمْ . وَإِنْ قُلْتُ إِنِّي فَعَلْتُ - وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ - لَتَقُولُنَّ
قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا . وَإِنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا - وَالتَّبَسُّتُ اسْمَ يَمْقُوبَ فَلَمْ أَذَرِ عَلَيْهِ - إِلَّا أَبَا يَوْسَفَ
حِينَ قَالَ ﴿ فَصَبْرٌ جَمِيلٌ ، وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴾ . وَأُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَاعَتِهِ ، فَسَكَنَّا ،
فَرَفَعَ عَنْهُ ، وَإِنِّي لَأَتَّبِعُ السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ : أَبَشِّرِي يَا عَائِشَةُ ، فَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكَ
قَالَتْ : وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا . فَقَالَ لِي أَبُو بَرَاءٍ : قَوْمِي إِلَيْهِ . فَقُلْتُ : وَاللَّهِ لَا أَقُومُ إِلَيْهِ . وَلَا أَحْمَدُهُ وَلَا
أَحْدَكُمَا ، وَلَكِنْ أَحْمَدُ اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي . لَقَدْ سَمِعْتُمُوهُ فَإِنْ أَنْكَرْتُمُوهُ وَلَا غَيْرَ نَعْمَوْ . وَكَانَتْ عَائِشَةُ تَقُولُ :
أَمَا زَيْنَبُ ابْنَةُ جَحْشٍ فَصَصَهَا اللَّهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا ، وَأَمَا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ . وَكَانَ الَّذِي
يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ بْنُ ثَابِتٍ وَالْمَنَافِقُ عَبْدُ اللَّهِ بْنُ أَبِي - وَهُوَ الَّذِي كَانَ يَسْتَوِشِيهِ وَبِحِمَمِهِ ، وَهُوَ الَّذِي
تَوَلَّى كِبَرَهُ مِنْهُمْ - هُوَ وَحَمْنَةُ . قَالَتْ : فَخَافَ أَبُو بَكْرٍ أَنْ لَا يَنْفَعَ مِسْطَحًا بِنَافِعَةِ أَبَدًا . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ
﴿ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ ﴾ إِلَى آخِرِ الْآيَةِ يَعْنِي أَبُو بَكْرٍ ﴿ وَالسَّامِعِينَ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَاكِينَ ﴾ يَعْنِي
مِسْطَحًا إِلَى قَوْلِهِ ﴿ لَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ، وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ حَتَّى قَالَ أَبُو بَكْرٍ : بَلَى وَاللَّهِ يَا رَبَّنَا ،
إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا ، وَعَادَلَهُ بِمَا كَانَ يَصْنَعُ .

4757. Narrated 'Aishah – may Allah be pleased with her – When there was said about me what was said, which I myself was unaware of, Allah's Messenger ; got up and addressed the people. He recited Tashah-hud ,(1) and after glorifying and praising Allah as He deserved, he said, "Amma ba'du (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'adh got up and said, "O Allah's Messenger! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin 'Ubāda) to whom the mother of (the poet) Hassan bin Thābit was a relative, got up and said (to Sa'd bin Mu'Adh), "You have told a lie! By Allah, if those persons were from the Aus tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aus and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Mistah was accompanying me. On our return, Umm Mistah stumbled and said, "Let Mistah be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Umm Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined!" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined!"

Whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So, she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allah's Messenger – peace be upon him - "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rumān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allah's Messenger know about it, too?" She said, "Yes, Allah's Messenger does, too." So the tears filled my eyes and I wept. Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of Al-Ifk)." On that Abu Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home." I went back to my home and Allah's Messenger -peace be upon him-

*had come to my house and asked my maidservant about me (my character). The maidservant said, "By Allah, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allah's Messenger -peace be upon him- ." Finally, they told her of the affair (of the slander). She said, "Subiian Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subizan Allah! **By Allah, I have never uncovered the private parts of any woman.**" Later that man was martyred in Allah's Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allah's Messenger • came to me after he had offered the 'Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, "Now then, O 'Aishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allah, as Allah accepts the repentance from His slaves." AnAnsari woman had come and was sitting near the gate. I said (to the Prophet), "Isn't it improper that you speak in such a way in the presence of this lady?" Allah's Messenger; then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not*

give a reply to the Prophet, I said, "I testify that La ilaha illallāh (none has the right to be worshipped but Allah) and that Muhammad is His Messenger!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action), and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allah knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allah, I do not see a suitable example for me and you except the example of [I tried to remember Yu'qub's (Jacob's) name but couldn't] Yusuf's (Joseph's) father when he said: 'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allah's Messenger and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings o 'Aishah! Allah has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to

defend me) ." ('Aishah used to say:) "But as regards Zainab bint Jash, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Himna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassān bin Thābit, and the hypocrite, 'Abdullah bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Himna who had the greater share therein. Abu Bakr took an oath that he would never do any favour to Mistah at all. Then Allah revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abu Bakr) swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor) and the poor... (up to) . . .Do you not love that Allah should forgive you? And Allah if Oft- Forgiving , Most Merciful." (V.24:22) On that, Abu Bakr said, 'Yes, by Allah, O our Lord! We wish that You should forgive us.' So, Abu Bakr again started giving to Mistah the expenditure which he used to give him before."

The Hadith number 14: (Sahih Al-Bukhary: 3329)

عن أنس رضى الله تعالى عنه قال بلغ عبد الله بن سلام مقدم رسول الله صلى الله عليه وسلم المدينة فأتاه ، فقال إني سائلك عن ثلاث لا يعلمهن إلا نبي ما أول أشراط الساعة وما أول طعام يأكله أهل الجنة ومن أي شيء ينزع الولد إلى أبيه ومن أي شيء ينزع إلى أخواله ، فقال رسول الله صلى الله عليه وسلم : خبرني بهن أنفا جبريل قال ، فقال عبد الله ذلك عدو اليهود من الملائكة ، فقال رسول الله صلى الله عليه وسلم : أما أول أشراط الساعة فنار تحشر الناس من المشرق

إلى المغرب وأما أول طعام يأكله أهل الجنة فزيادة كبد حوت وأما الشبه في الولد فإن الرجل إذا غشى المرأة

فسبقها ماؤه كان الشبه له وإذا سبق ماؤها كان الشبه لها قال أشهد أنك رسول الله ، ثم قال : يا رسول الله إن

اليهود قوم بهت إن علموا بإسلامي قبل أن تسألهم بهتوني عندك فجاءت اليهود ودخل عبد الله البيت ، فقال

رسول الله ﷺ : أي رجل فيكم عبد الله بن سلام قالوا أعلمنا وابن أعلمنا وأخيرنا وابن أخيرنا ، فقال رسول

الله ﷺ : فرأيتم إن أسلم عبد الله قالوا أعاده الله من ذلك فخرج عبد الله إليهم ، فقال أشهد أن لا إله إلا الله

وأشهد أن محمدا رسول الله فقالوا شربنا وابن شربنا ووقعوا فيه .

3329. Narrated Anas When 'Abdullah bin Salam heard of the arrival of the Prophet at Al-Madina, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allah's Messenger said, "Jibril (Gabriel) has just now told me of their answers."

'Abdullah said, "He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews." Allah's Messenger said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the

resemblance of the child to its parents: **If a man has sexual intercourse with his wife** and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullāh bin Salam said, "I testify that you are the Messenger of Allah." 'Abdullah bin Salim further said, "O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie at me ." The Jews came to Allah's Messenger and 'Abdullah went inside the house. Allah's Messenger asked (the Jews), "What kind of man is 'Abdullāh bin Salim amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger said, "What do you think if he embraces Islam (will you do like him)?" The Jews said, "May Allah save him from it." Then 'Abdullāh bin Salam came out in front of them saying, "I testify that La ilāha illallāh, wa anna Muhammad-ar-Rasul Allah, (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah)". Thereupon they said, "He is the most wicked amongst us, and the son of the most wicked amongst us," So they degraded him and continued talking badly of him.

The Hadith number 15: (Sahih Al-Bukhary: 5470)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ ابْنُ أَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقَبِضَ الصَّبِيَّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ، قَالَ: مَا فَعَلَ ابْنِي، قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مَا كَانَ، فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ

مِنْهَا، فَلَمَّا فَرَعَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، قَالَ لِي أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَمَرَاتٍ، فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَضَعَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَكُهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ

5470. Narrated Anas bin Malik Abü Talba had a child who was sick. **The child died**, when Abu Talba had gone out. When AbU Tall:ia returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and **slept with her**. When he had finished, she said (to him), "Burry the child (as he's dead)." Next morning AbU Tallia came to Allah's Messenger and told him about that. The Prophet said (to him), "Did you sleep with your wife last night?" Abü Talkia said, "Yes". The Prophet said, "O Allah! Bestow your blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abu Talba told me to take care of the child till he was taken to the Prophet – peace be upon him - Abu Talha took the child to the Prophet and Umm Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates". The Prophet , took a date, chewed it, took some of it out of his month, put it into the child's mouth and5 did Tahnik for him with that, and named him 'Abdullah.

The Hadith number 16: (Sahih Al-Bukhary: 6819)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أُحْدِثَا جَمِيعًا، - فَقَالَ لَهُمَا: «مَا تَجِدُونَ فِي كِتَابِكُمَا؟» قَالُوا: إِنْ أَحْبَبْنَا أَنْ نَحْمِيَمَ الْوَجْهَ وَالتَّجْبِيَةَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ادْعُهُمَا يَا رَسُولَ اللَّهِ بِالتَّوْرَةِ، فَأَتِيَا بِهَا، فَوَضَعَ أَحَدُهُمَا يَدَهُ عَلَى آيَةِ الرَّجْمِ، وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ ابْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُجِمَا قَالَ ابْنُ عُمَرَ: فَرُجِمَا عِنْدَ الْبَلَاطِ، فَرَأَيْتُ الْيَهُودِيَّ أَجْنَأَ عَلَيْهَا

6819. Narrated Ibn 'Umar Jew and a Jewess were brought to Allah's Messenger on a charge of committing an illegal sexual intercourse. The Prophet asked them, "What is the legal punishment (for this sin) in your Book (the Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya 'Abdullāh bin Salam said, "O Allah's Messenger, tell them to bring the Taurat (Torah)." The Taurat was brought, and then one of the Jews put his hand over the verse of the Rajm (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand. "Behold! The verse of the Rajm was under his hand. Allah's Messenger – peace be upon him - ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: Both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.

The Hadith number 17: (Sahih Al-Bukhary: 6949)

٦٩٤٩ - قال الليث حدثني نافع أن صفية ابنة أبي عبيد أخبرته أن عبدا من رقيق الإمارة وقع على وليدة من الخمس فاستكرهها حتى افتضاها، فجلده عمر الحد و نفاه، و لم يجلد الوليدة من أجل أنه استكرهها

6949. And Safiyya bint 'Ubaid said: "A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty till he **deflowered her** by force against her will; therefore 'Umflogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will." Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female-slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imām, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

The Hadith number 18: (Sahih Al-Bukhary: 6824)

عن ابن عباس رضى الله عنهما قال: لما أتى معاذ بن مالك النبي صلى الله عليه وسلم قال له: لعلك قبلت أو غمزت أو نظرت؟ قال: لا يا رسول الله، قال: أنكته؟ - لا يكنى - قال: فعند ذلك أمر برجمه.

6824. Narrated Ibn 'Abbas – may Allah be pleased with him - When Ma'iz bin Mālik came to the Prophet (in order to confess), the Prophet said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger!" The Prophet said, using no euphemism, "Did you **had**

sexual intercourse with her?" The narrator added: At that, (i.e., after his confession) the Prophet – peace be upon him - ordered that he be stoned (to death).

The Hadith number 19: (Sahih Al-Bukhary: 1285)

عن أنس بن مالك رضى الله عنه قال: "شهدنا بنتا لرسول الله صلى الله عليه وسلم، قال ورسول الله صلى الله عليه وسلم جالس على القبر، قال فرأيت عينيه تدمعان، قال فقال: هل منكم رجل لم يقارِف الليلة؟ فقال أبو طلحة: أنا. قال: فانزل. قال: فنزل في قبرها".

1285. Narrated Anas bin Malik Zi We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abti Tallia replied in the affirmative. And so the Prophet j told him to get down in the grave. And so he got down in her grave.

The Hadiths in the first set related to metonyms of excretion affairs in Arabic:

The Hadith number 20: (Sahih Al-Bukhary: 4750)

٤٧٥٠ - عن حديث عائشة رضى الله عنها زوج النبى صلى الله عليه وسلم حين قال لها أهل الإفك ما قالوا فبرأها الله مما قالوا ، و كل حدثنى طائفة من الحديث. و بعض حديثهم يصدق بعضا، و إن كان بعضهم أوعى

له من بعض. الذى حدثنى عروة، عن عائشة: أن عائشة رضى الله عنها زوج النبى صلى الله عليه وسلم قالت: كان رسول الله صلى الله عليه وسلم إذا أراد أن يخرج أقرع بين أزواجه فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه وسلم معه. قالت عائشة: فأقرع بيننا فى غزوة غزاهما فخرج سهمى، فخرجت مع رسول الله صلى الله عليه وسلم بعدما نزل الحجاب فأنا أحمل فى هودجى و أنزل فيه. فسرنا حتى إذا فرغ رسول الله صلى الله عليه وسلم من غزوته تلك قفل دنونا من المدينة قافلين، آذن ليلة بالرحيل فقامت حتى إذا آذنوا بالرحيل فمشيت حتى إذا جاوزت الجيش فلما قضيت شأنى أقبلت إلى رحلى فإذا عقد لى من جزع أظفار قد انقطع فالتصمت عقدى و حبسنى ابتغاؤه. و أقبل الرهط الذين كانوا يرحلون لى فاحتملوا هودجى فرحلوه على بعيرى الذى كنت ركبت و هم يحسبون أنى فيه، و كان النساء إذ ذاك خفافا لم يثقلهن اللحم إنما يأكلن العلقة من الطعام فلم يستنكر القوم خفة الهودج حين رفعوه ، و كنت جارية حديثة السن، فبعثوا الجمل وساروا، فوجدت عقدى بعدما استمر الجيش فجئت منازلهم و ليس بها داع و لا مجيب فأمرت منزلى الذى كنت به و ظننت أنهم سيفقدونى فيرجعون إلى. فبينما أنا جالسة فى منزلى غلبتنى عينى فتمت. و كان صفوان بن المعطل السلمى ثم الذكوانى من وراء الجيش فأدلى فأصبح عند منزلى فرأى سواد إنسان نائم، فأتانى فعربنى حين رأتى، و كان يرانى قبل الحجاب، فاستيقظت باسترجاعه حين عرفنى فخرمت وجهى بجلبابى، والله ما كلمنى كلمة و لا سمعت منه كلمة غير استرجاعه، حتى أناخ راحته فوطئ على يديها فركبتها، فانطلق يقود بى الراحلة حتى أتينا الجيش بعدما نزلوا موغرين فى نحر الظهيرة، فهلك من هلك. و كان الذى تولى الإفك عبد الله بن أبى بن سلول، فقدمنا المدينة فاشتكت حين قدمت شهرا و الناس يفيضون فى قول أصحاب الإفك و لا أشعر بشئ من ذلك و هو يريبنى فى وجعى أنى لا أعرف من رسول الله صلى الله عليه وسلم اللطف الذى كنت أرى منه حين أشتكى، إنما يدخل على رسول الله صلى الله عليه وسلم فيسلم ثم يقول: "كيف تيكم؟" ثم ينصرف و ذاك الذى يريبنى و لا أشعر بالشر حتى خرجت بعدما نقيت فخرجت معى أم مسطح قبل المناصع و هو متبرزنا و كنا لا نخرج إلا ليلا إلى ليل و ذلك قبل أن تتخذ الكنف قريبا من

بيوتنا، و أمرنا أمر العرب الأول في التبرز قبل الغائط فكنا نتأذى بالكنف أن نتخذها عند بيوتنا، فانطلقت أنا و أم مسطح و هى ابنة أبى رهم بن عبد مناف و أمها بنت صخر بن عامر خالة أبى بكر الصديق وابنها مسطح بن أثاثه، فأقبلت أنا و أم مسطح، فبل بيتى و قد فرغنا من شأننا فعثرت أم مسطح فى مرطها فقالت: تعس مسطح، فقلت لها: بئس ما قلت، أتسبين رجلا شهد بدرا؟ قالت: أى هنتاه، أولم تسمعى ما قال؟ قالت: قلت: و ما قال؟ قالت فأخبرتني بقول أهل الإفك فازددت مرضا على مرضى، قالت فلما رجعت إلى بيتى و دخل على رسول الله صلى الله عليه وسلم -تعنى سلم- ثم قال: "كيف تيكم؟" فقلت: أتأذن لى أن أتى أبوى؟ قالت: و أنا حينئذ أريد أن أستيقن الخبر من قبلهما، قالت: فأذن لى رسول الله صلى الله عليه وسلم، جئت أبو فقلت لأمى: يا أمتاه ما يتحدث الناس؟ قالت: يا بنية هونى عليك، فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها و لها ضرائر إلا أكثرن عليها. قالت: فقلت: سبحان الله، أولقد تحدث الناس بهذا؟ قالت: فبكيت تلك الليلة حتى أصبحت لا يرقألى دمع ولا أكتحل بنوم حتى أصبحت أبكى. فدعا رسول الله صلى الله عليه وسلم على بن أبى طالب و أسامة بن زيد ض الله عنهما حين استلبث الوحى يستأمرهما فى فراق أهله. قالت فأما أسامة بن زيد فأشار على رسول الله صلى الله عليه وسلم بالذى يعلم من براءة أهله و بالذى يعلم لهم فى نفسه من الود، فقال: يا رسول الله أهلك و ما نعلم إلا خيرا. و أما على بن أبى طالب فقال: يا رسول الله لم يضيق الله عليك و النساء سواها كثير، و إن تسأل الجارية تصدقك. قالت: فدعا رسول الله صلى الله عليه وسلم بريرة. فقال: أى بريرة هل رأيت من شئ يريبك؟ قالت بريرة: لا و الذى بعثك بالحق، إن رأيت عليها أمرا أغمصه سوى أنها جارية حديثة السن تنام عن عجبن أهلها فتأتى الداجن فتأكله. فقام رسول الله صلى الله عليه وسلم فاستعذريومئذ من عبد الله بن أبى بن سلول. قالت: فقال رسول الله صلى الله عليه وسلم و هو على المنبر: "يا معشر المسلمين، من يعذرني من رجل بلغنى أذاه فى أهل بيتى؟ فوالله ما علمت على أهلى إلا خيرا، و لقد ذكروا رجلا ما علمت عليه إلا خيرا، و ما كان يدخل على أهلى إلا معى". فقام سعد بن معاذ الأنصارى فقال: يا رسول الله أنا أعذرك منه، إن كان من الأوس ضربنا عنقه، و إن كان من إخواننا من الخزرج أمرتنا

ففعّلنا أمرك. قالت: فقام سعد بن عباد و هو سيد الخزرج، و ان قبل رجلا صالحا فاحتملته الحمية فقال لسعد: كذبت، لعمر الله لا تقتله ولا تقدر على قتله. فقام أسيد بن حضير و هو بن عم سعد فقال لسعد بن عباد: كذبت لعمر الله لنقتله فإنك منافق تجادل عن المنافقين. فنتاور الحيان الأوس و الخزرج حتى هموا أن يقتتلوا و رسول الله قائم على المنبر. فلم يزل رسول الله صلى الله عليه و سلم يخفضهم حتى سكتوا و سكت. قالت: فمكثت يومى ذلك لا يرقأ لى دمع و لا أكتحل بنوم. قالت: فأصبح أبوإى عندى و قد بكيت ليلتين و يوما، لا أكتحل بنوم و لا يرقأ لى دمع يظنان أن البكاء فالق كبدى. قالت: فبينما هما جالسان عندى و أنا أبكى فاستأذنت على امرأة من الأنصار، فأذنت لها. فجلست تبكى معى، قالت: فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه و سلم فسلم ثم جلس. قالت: و لم يجلس عندى منذ قيل ما قيل قبلها. و قد لبث شهرا لا يوحى إليه فى شأنى، قالت: فتشهد رسول الله صلى الله عليه و سلم حين جلس، ثم قال: "أما بعد، يا عائشة، فإنه قد بلغنى عنك كذا و كذا، فإن كنت بريئة فسيبرئك الله، و إن كنت ألممت بذنب فاستغفرى الله و توبى إليه، فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه". قالت: فلما قضى رسول الله صلى الله عليه و سلم مقالته قلص دمعى حتى ما أحس منه قطرة. فقلت لأبى: أجب رسول الله صلى الله عليه و سلم فيما قال. قال: و الله ما أدرى ما أقول لرسول الله صلى الله عليه و سلم. فقلت لأمى أجيبى رسول الله صلى الله عليه و سلم، قالت: ما أدرى ما أقول لرسول الله صلى الله عليه و سلم. قلت وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن: إنى و الله لقد علمت لقد سمعتم هذا الحديث حتى استقر فى أنفسكم و صدقتم به، فلئن قلت لكم: إنى بريئة، و الله يعلم أنى بريئة، لا تصدقوننى بذلك. و لئن اعترفت لكم بأمر و الله يعلم أنى منه بريئة لتصدقننى، و الله ما أجد لكم مثلا إلا قول أبى يوسف قال: "فصبر جميل و الله المستعان على ما تصفون" قالت: ثم تحولت فاضطجعت على فراشى. قالت: و أنا حينئذ أعلم أنى بريئة و أن الله مبرئى ببرائتى. و لكن و الله ما كنت أظن أن الله منزل فى شأنى و حيا يتلى، و لشأنى فى نفسى كان أحقر من أن يتكلم الله فى بأمر يتلى، و لكن كنت أرجو أن يرى رسول الله صلى الله عليه و سلم فى النوم رؤيا يبرئنى الله بها. قالت: و الله ما رام

رسول الله صلى الله عليه وسلم ولا يخرج من أهل البيت حتى أنزل عليه فأخذه ما كان يأخذه من البرحاء، حتى إنه ليتحدر منه مثل الجمان من العرق، وهو في يوم شات، من ثقل القول الذي ينزل عليه. قالت: فلما سرى عن رسول الله صلى الله عليه وسلم سرى عنه وهو يضحك، فكان أول كلمة تكلم بها: "يا عائشة، أما الله عز وجل فقد برأك". فقالت أُمّى: قومي إليه، قالت: فقلت: والله لا أقوم إليه ولا أحمد إلا الله عز وجل نزل الله عز وجل "إن الذين جاءوا بالإفك عصبة منكم لا تحسبوه" العشر آيات كلها. لما أنزل الله في برائتي قال أبو بكر الصديق رضي الله عنه وكان ينفق على مسطح بن أثاثة لقرابته منه ولفقره: والله لا أنفق على مسطح شيئاً أبداً عد الذي قال لعائشة ما قال. فأنزل الله "ولا يأتل أولو الفضل منكم والسعة أن يؤتوا أولى القربى والمساكين والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم" قال أبو بكر: بلى والله إني أحب أن يغفر الله لي، فرجع إلى مسطح النفقة التي كان ينفق عليه. وقال: والله لا أنزعها منه أبداً. قالت عائشة: وكان رسول الله صلى الله عليه وسلم يسأل زينب ابنة جحش عن أمرى، فقال: "يا زينب ماذا علمت أو رأيت؟" فقالت: يا رسول الله أحمى سمعى وبصرى، ما علمت إلا خيراً. قالت: وهى التى كانت تسامينى من أزواج رسول الله صلى الله عليه وسلم فعصمها الله بالورع. وطفقت أختها حمنة تحارب لها فهالكت فيمن هلك من أصحاب الإفك.

4750. Narrated 'Aishah –may Allah be pleased with her- the wife of the Prophet Whenever Allah's Messenger intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allah's Messenger after Allah's Order of veiling (the women) had been revealed and thus I was carried in my Howdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Messenger – peace be

upon him- had finished his Ghazwa and returned and we approached Al-Madina, Allah's Messenger ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind **to answer the call of nature**. After finishing, I went towards my Howdaj, but behold! A necklace of mine made of Jaz, Azfār (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my Howdaj on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the Howdaj lifting it up, and I was still a young lady they drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attal As-Sulami! Adh- Dhakwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: 'Inna lillāhi wa inna ilaihi raji'an ,(2) which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to

me a single word except, 'Innā lillah wa inna ilaihi raji'un,' till he made his she camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Safwan set out walking, leading the shecamel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salūl. After this we arrived at Al-Madina and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger ; the same kindness as I used to receive when I fell sick. Allah's Messenger would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Mistah to answer the call of nature towards Al-Manäi', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Mistah who was the daughter of Abi Ruhm bin

'Abd Manāf, and her mother was the daughter of Sakhr bin 'Aniir who was the aunt of AM Bakr A-iddiq, and her son was Mistah bin Uthatha. When we had finished, Umm Mistab and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said, "Let Mistab be ruined!" I said to her, "You are sayingg a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O Hantá'h (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allah's Messenger came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allah, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "Subhan Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allah's Messenger called 'All bin Abi Talib and Usama bin Zaid –may Allah be pleased with them- when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin

Zaid told Allah's Messenger ; of what he knew of the good reputation of his wives and added, "O Allah's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'All bin Abi Talib said, "O Allah's Messenger! Allah does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the truth." 'Aishah added: So Allah's Messenger called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion (as regards 'Aishah)?" Barira said, "By Allah Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger; got up (and addressed) the people and asked for somebody who would support him in punishing 'Abdullāh bin Ubayy bin Salūl. Allah's Messenger & while on the pulpit, said, "O Muslims! Who will support me to punish that man ('Abdullah bin Ubayy bin SalUl) who has hurt me by slandering the reputation of my family? By Allah, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company." Sa'd bin Mu'ādh Al-Ansari got up and said, "O Allah's Messenger! By Allah, I will relieve you from him. If he be from the tribe of (Ban-1) Al-Aus, then I will chop his head off; and if that man is from our brethern, the Khazraj, then order us and we will fulfil your order." On

that, Sa'd bin 'Ubada, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa'd (bin Mu'ādh), "By Allah the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa'd (bin Mu'a) got up and said to Sa'd bin 'Ubada, "You are a liar! By Allah the Eternal ,we will surely kill him; and you are a hypocrite, defending the hypocrites!" On this, two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger was standing on the pulpit. Allah's Messenger continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansāri woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Messenger; came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allah's Messenger recited the Tashah-hud 1 after he had sat down, and then said, "Then after, O 'Aishah! I have been informed such and such about you, if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then

repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allah's Messenger on my behalf." He said, "By Allah, I do not know what to say to Allah's Messenger." Then I said to my mother, "Reply to Allah's Messenger." She said, "I do not know what to say to Allah's Messenger." I was a young girl and did not have much knowledge of the Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent - and Allah knows that I am innocent – you will not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent, you would believe me. By Allah, I cannot find of you and I an example except that of Yusuf's (Joseph)'s father [i.e., Ya'qub (Jacob)]: 'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18) Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allah would reveal my innocence. But, by Allah, I never thought that Allah would sent down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allah with something that was to be recited; but I hoped that Allah's Messenger ; might have a vision in which Allah

would prove my innocence. By Allah, Allah's Messenger had not left his seat and nobody had left the house when the Divine Revelation came to Allah's Messenger lj. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allah's Messenger was over he was smiling and the first word he said was: " 'Aishah, Allah has declared your innocence." My mother said to me, "Get up and go to him."! said, "By Allah, I will not go to him and I will not thank anybody but Allah ." So Allah revealed: "Verily! Those who brought forth the slander (against 'Aishah When Allah revealed this declaration of my innocence, AbU Bakr A-Siddiq, who used to provide for Mistah bin Uaa because of his kinship and poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about 'Aishah". So Allah revealed: "And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oftforgiving, Most Merciful." (V.24:22) AbU Bakr said, "Yes, by Allah, I like that Allah should forgive me" and resumed giving Mistah the aid he used to give him before, by saying, "By Allah, I will never withhold it from him at all." 'Aishah further said: Allah's Messenger also asked Zainab bint Jahsh about me saying, "O

Zainab! What do you know and what did you see?" She replied, "O Allah's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about 'Aishah.'" 'Aishah^{4L} i added (of all the wives of Allah's Messenger, Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious) for she had piety. But her sister, Iqamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander

Hadiths in the second set related to metonyms for untaboored expressions (Kinaya):

The Hadith number 21: (Sahih Al-Bukhary: 2189)

عن عائشة رضى الله عنها قالت: جلس إحدى عشر امرأة فتعاهدن و تعافدن أن لا يكتمن من أخبار أزواجهن شيئاً. قالت الأولى: زوجى لحم جمل غث على رأس جبل، لا سهل فيرتقى، ولا سمين فينتقل. قالت الثانية: زوجى لا أث خبره، إنى أخاف ألا أذره، إن أنكره أنكره عجره و بجره. قالت الثالثة: زوجى العشنق، إن أنطق أطلق، و إن أسكت أعلق. قالت الرابعة: زوجى كليل تهامة لا حر و لا قر، و لا مخافة و لا سامة. قالت الخامسة: زوجى إن دخل فهد، و إن خرج أسد، و لا يسأل عما عهد. قالت السادسة: زوجى إن أكل لف، و إن شرب اشتف، و إن اضطجع التف، و لا يولج الكف ليعلم البث. قالت السابعة: زوجى غيايا أو عيايا طباقاء، كل داء له داء، شجك أو فلك أو جمع كلا لك. قالت الثامنة: زوجى المس مس أرنب، و الريح ريح زرنب. قالت التاسعة: زوجى رفيع العماد، طويل النجاد، عظيم الرماد، قريب البيت من الناد. قالت العاشرة: زوجى مالك و ما مالك؟ مالك خير ذلك، له إبل كثيرات المبارك، قليلات المسارح، و إذا سمعن صوت المزهر أيقن أنهن هوالك. قالت الحادية عشرة: زوجى أبو زرع، فما أبو زرع؟ أناس من حلى أننى، و ملأ

من شحم عضدى، و بجحنى فبجحت إلى نفسى، وجدنى بأهل غنيمة بشق فجعلنى فى أهل سهيل و أطيظ، و دئس و منق، فعنده أقول فلا أقبح، و أرقد فأتصبح، و أشرب فأتقنح. أم أبى زرع، فما أم أبى زرع؟ عكومها رداح و بيتها فساح. ابن أبى زرع، فما ابن أبى زرع؟ مضجعه كمسل شطبة، و يشبعه ذراع الجفرة. بنت أبى زرع، فما بنت أبى زرع؟ طوع أبيها، و طوع أمها، و ملئ كسائها، و غيظ جارتها. جارية أبى زرع، فما جارية أبى زرع؟ لا تبث حديثنا تبثيثا، و لا تنقث ميرتنا تنقيثا، و لا تملأ بيتنا تعشيشا. قالت: خرج أبو زرع و الأوطاب تمخض، فلقى امرأة معها ولدان لها كالفهدين، يلعبان من تحت خصرها برمانتين، فطلقنى و نكحها. فنكحت بعده رجلا سريا، ركب شريا، و أخذ خطيا، و أراح على نعمتا ثريا، و أعطانى من كل رائحة زوجا، و قال: كلى أم زرع و ميرى أهلك. قالت: فلو جمعت كل شئ أعطانيه ما بلغ أصغر آنية أبى زرع. قالت عائشة: قال رسول الله صلى الله عليه و سلم: "كنت لك كأبى زرع لأم زرع". وفى رواية " غير أنى لا أطلقك"

Narrated ' ishah – may Allah be pleased with him- Eleven women sat (at a place) and promised and contracted that they wouldnot conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it The one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihama

*which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, **when entering (the house) is a leopard, and when going out, is a lion.** He does not ask about whatever is in the house. The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and **if he sleeps he sleeps alone (away from me) covered in garments** and does not stretch his hands here and there so as to know how I fare (get along) ." The seventh one said, "My husband is a wrongdoer or weak and foolish. **All the defects are present in him.** He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a **tall generous man** wearing a long strap for carrying his sword **His ashes are abundant and his house is near to the people who would easily consult him.** The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said "My husband is Abu Zar'a, and what is Abu Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them*

and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious as for the son of Abu Zar'a what may one say of the son of AbU Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abu Zar'a, what may one say of the (maid) slave-girl of Abu Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added, "One day it so happened that Abu Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also

a pair of every kind of livestock and said, 'Eat (of this), O Ummu Zar'a, and give provision to your relatives'." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar'a's." 'Aishah – may Allah be pleased with her - then said: Allah's Messenger said to me, "I am to you as Abu Zar'a was to his wife Umm Zar'a".

The Hadith number 22: (Sahih Al-Bukhary: 2805)

- عن أنس رضى الله عنه قال: غاب عمى أنس بن النضر عن قتال بدر فقال: يا رسول الله، غبت عن أول قتال قاتلت المشركين، لئن أشهدنى الله قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد، و انكشف المسلمون قال: اللهم إني أعتذر إليك مما صنع هؤلاء - يعنى أصحابه -، و أبرأ إليك مما صنع هؤلاء - يعنى المشركين - ثم تقدم فاستقبله سعد بن معاذ، فقال: يا سعد بن معاذ! الجنة و رب النضر، إني أجد ريحها من دون أحد. قال سعد: فما استطعت يا رسول الله ما صنع. قال أنس: فوجدنا به بضعا و ثمانين ضربة بالسيف أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل و قد مثل به، فما عرفه أحد إلا أخته ببنانه. قال أنس: كنا نرى أو نظن أن هذه الآية نزلت فيه و فى أشباهه " من المؤمنين رجال صدقوا ما عاهدوا الله عليه " إلى آخر الآية

2805. Narrated Anas bin Mālik may Allah be pleased with him My uncle Anas bin An-Nadhr was absent from the battle of Badr. He said, "O Allah's Messenger! I was absent from the first battle you fought against Al-Mushirikun (By Allah) if Allah gives me a chance to fight Al-Mushrikūn, no doubt Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs

and fled, he said, "O Allah! I apologize to you for what these (i.e., his companions) have done, and I denounce what these (i.e., Al-Mushrikün) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh! By the Lord of An-Nadhr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud ." Later on Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e., Anas bin An-Nadhr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah.....till the end of verse (V.33:23)

The Hadith number 23: (Sahih Al-Bukhary: 3358)

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لم يكذب إبراهيم إلا ثلاث كذبات، ثنتين منهن في ذات الله عز وجل. قوله: إني سقيم، وقوله: بل فعله كبيرهم هذا. وقال: بينا هو ذات يوم وسارة، إذ أتى على جبار من الجبابرة، فقيل له: إن هاهنا رجلا معه امرأة من أحسن الناس، فأرسل إليه فسأله عنها، فقال: من هذه؟ قال: أختي، فأتى سارة. فقال: يا سارة ليس على وجه الأرض مؤمن غيري وغيرك، وإن هذا سألني فأخبرته أنك أختي، فلا تكذبيني، فأرسل إليها، فلما دخلت عليه ذهب يتناولها بيده فأخذ، فقال: ادعي الله ولا أضرك، فدعت الله فأطلق. ثم تناولها الثانية فأخذ مثلها أو أشد، فقال: ادعي الله لي ولا أضرك، فدعت فأطلق، فدعا بعض حبيته، فقال: إنكم لم تأتونني بإنسان، إنما أتيتموني بشيطان، فأخدمها

هاجر، فأنته وهو يصلي، فأوماً بيده : مهيا، قالت : رد الله كيد الكافر، أو الفاجر، في نحره، وأخدم هاجر).

قال أبو هريرة : تلك أمكم، يا بني ماء السماء.

3358. Narrated Abu Hurairah that Ibrahim (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allah, when he said. "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Ibrahim (Abraham) and Sarah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, "This man [i.e., Ibrahim (Abraham)] is accompanied by a very charming lady." So, he sent for Ibrahim and asked him about Sarah saying "Who is this lady?" Ibrahim (Abraham) said, "She is my sister." Ibrahim (Abraham) went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being

but have brought me a devil." The tryant then gave Hajar as a girl-servant to Sarah. Sarah came back [to Ibrahim (Abraham)] while he was offering Salat (prayer). Ibrahim (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (AbU Hurairah then addressed his listeners saying, "That (Hajar) was your mother, **O Bani Ma'-is-Sa,mā'** (i.e., the Arabs).

The Hadith number 24: (Sahih Al-Bukhary: 1796)

١٧٩٦- عن أبي الأسود: أن عبد الله مولى أسماء بنت أبي بكر حدثه: أنه كان يسمع أسماء تقول كلما مرت بالحجون: صلى الله على رسوله محمد. لقد نزلنا معه ها هنا ونحن يومئذ خفافا قليل ظهرا قليلا أزوادنا. فاعتمرنا أنا وأختي عائشة والزبير. وفلان وفلان. فلما مسحنا البيت أحلنا ثم أهللنا من العشي بالحج

Narrated Al-Aswad: 'Abdullāh the slave of Asmā' hint AbU Bakr told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Messenger Muhammad – peace be upon him - Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister 'Aishah, Az- Zubair and such and such persons performed'Umra, and when we had passed our hands over the Ka'bah (i.e., performed Tawaf round the Ka'bah and between As-Safā and Al-Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening".

The Hadith number 25: (Sahih Al-Bukhary: 1388)

- عن عائشة رضي الله عنها: أن رجلاً قال للنبي صلى الله عليه وسلم: "إن أُمِّي افتلتت نفسها وأظنها لو تكلمت تصدقت، فهل لها أجر إن تصدقت عنها؟ قال: "نعم".

. Narrated 'Aishah may Allah be pleased with her a man said to the Prophet, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet peace be upon him replied in the affirmative.

Hadiths in the second set related to metonyms for untabooed expressions (*Majaz Morsal*):

The Hadith number 26: (Sahih Al Bukhary: 100)

- عن عبد الله بن عمرو بن العاص قال سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله لا يقبض العلم انتزاعاً من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالماً اتخذ الناس رؤوساً جهالاً فسئلوا فأفتوهم بغير علم فضلوا وأضلوا"

-Narrated Abdullah IbnAmrBin Al-Asi: I heard Allah's Messenger صلى الله عليه وسلم saying "Allah does not take away the knowledge by taking it away from the heart of the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders

ignorant persons who when consulted will give their verdict without knowledge.

So they will astray and will lead the people astray.

The Hadith number 27: (Sahih Al-Bukhary: 30)

- حدثنا سليمان بن حرب قال حدثنا شعبه عن واصل عن المعرور قال: لقيت أبا ذر بالربذة وعليه حلة وعلى غلامه حلة فسألته عن ذلك فقال: "إني ساببت رجلاً فغيرته بأمه" فقال النبي صلى الله عليه وسلم: يا أبا ذر أغيرته بأمه؟ إنك امرؤ فيك جاهلية إخوانكم خولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يديه فليطعمه".
"مما (يطعم) يأكل وليلبسه مما يلبس ولا تكلفوهم مما يغلبيهم فإن كلفتموهم فأعينوهم

-Narrated AlMa'rur At ArRabadha I met Abu Dhar رضي الله عنه who was wearing a cloak and his slave, too was wearing a similar one I asked about the reason for it he replied "I abused a man by calling his mother with bad names" The prophet صلى الله عليه وسلم said to me "O Abu Dhar! Did you abused him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of that which he wears. Do not ask them to do things beyond their capacity and if you do so, then help them.

Hadiths in the table (4):

٢٥٢٤ - عن ابن عمر رضى الله عنهما عن النبي صلى الله عليه وسلم قال: "من أعتق نصيبا له فى مملوك أو شركا له فى عبد فكان له من المال ما يبلغ قيمته بقيمة العدل فهو عتيق". (صحيح البخارى: ٢٥٢٤)

2524. Narrated Ibn 'Umar may Allah be pleased with them The Prophet said, "He who manumits his share and has money sufficient to free the remaining portion of that slave's price(justly estimated) then he should manumit him (by giving the rest of his price to the other coowners".

١٤٩١ - عن أبى هريرة رضى الله عنه قال: أخذ الحسن بن على تمر من تمر الصدقة فجعلها فى فيه، فقال النبى صلى الله عليه وسلم: "كخ كخ" ليطرحها، ثم قال: "أما شعرت أنا لا نأكل الصدقة؟". (صحيح البخارى: ١٤٩١)

1491. Narrated AbU Hurairah may Allah be pleased with him Al-Hasan bin 'Ali may Allah be pleased with them took a date from the dates given in charity and put it in his mouth. The Prophet peace be upon him said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

٢٥٨١ عن هشام بن عروة، عن أبيه، رضى الله عنهما عن عائشة رضى الله عنها: أن نساء رسول الله صلى الله عليه وسلم كن حزبين: فحزب فيه عائشة وحفصة وصفية وسودة والحزب الآخر: أم سلمة وسائر نساء رسول الله صلى الله عليه وسلم. وكان المسلمون قد علموا حب رسول الله صلى الله عليه وسلم عائشة، فإذا

كانت عند أحدهم هدية يريد أن يهديها إلى رسول الله صلى الله عليه وسلم آخرها حتى إذا كان رسول الله صلى الله عليه وسلم في بيت عائشة بعث صاحب الهدية إلى رسول الله صلى الله عليه وسلم في بيت عائشة، فكلم حزب أم سلمة فقلن لها: كلمي رسول الله صلى الله عليه وسلم يكلم الناس فيقول: من أراد أن يهدي إلى رسول الله صلى الله عليه وسلم هدية فليهدا حيث كان من نسائه، فكلمته أم سلمة بما قلن فلم يقل لها شيئاً، فسألته فقالت: ما قال لي شيئاً، فقلن لها: فكلميه. قالت: فكلمته حين دار إليها أيضاً فلم يقل لها شيئاً. فسألته فقالت: ما قال لي شيئاً. فقلن لها: كلميه حتى يكلمك فدار إليها فكلمته فقال لها: "لا تؤذيني في عائشة، فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة". قالت فقلت: أتوب إلى الله من أذاك يا رسول الله. ثم إنهن دعون فاطمة بنت رسول الله صلى الله عليه وسلم فأرسلت إلى رسول الله صلى الله عليه وسلم تقول: إن نساءك ينشدنك الله العدل في بنت أبي بكر، فكلمته فقال: "يا بنية ألا تحبين ما أحب؟" قالت: بلى، فرجعت إليهن فأخبرتهن، فقلن: ارجعي إليه فأبى أن ترجع. فأرسلن زينب بنت جحش فأتته فأغلظت وقال: إن نساءك ينشدنك العدل في بنت ابن أبي قحافة، فرفعت صوتها حتى تناولت عائشة وهي قاعدة فسبته حتى إن رسول الله صلى الله عليه وسلم لينظر إلى عائشة: هل تكلم؟ قال: فتكلمت عائشة ترد على زينب حتى أسكتتها، قالت: فنظر النبي صلى الله عليه وسلم إلى عائشة فقال: "إنها بنت أبي بكر". (صحيح البخاري: ٢٥٨١)

2581-Narrated 'Urwa that 'Aishah رضي الله عنه said: The wives of Allah's Messenger were in two groups." 'Urwa added one group consisted of 'Aishah, Hafsa, Safiyya and Sauda; and the other group consisted of Umm Salama and the other wives of Allah's Messenger صلى الله عليه وسلم the Muslims knew that Allah's Messenger loved 'Aishah, so if any of them had a gift and wished to give to Allah's Messenger he would delay it till Allah's Messenger in her home. They They said to

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her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, Do not hurt me regarding Aishah, as the **Divine revelations do not come to me on any of the beds except that of Aishah.** On that Umm Salama said, "I repent to Allah for hurting you." Then the group of Umm Salama called Fatima, the daughter of Allah's Messenger and sent her to Allah's Messenger peace be upon him to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again, but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn AbU Qulafa on equal terms." On that she raised her voice and turned to 'Aishah who was sitting and insulted her so much so that Allah's Messenger it looked at 'Aishah to see whether she would retort. 'Aishah started replying to Zainab till she silenced her. The Prophet, then looked at 'Aishah and said, "She is really the daughter of AbU Bakr."

٤٢٤٨- عن عبد الله رضى الله عنه قال: أعطى النبي صلى الله عليه وسلم خَيْر اليهود أن يعملوها و

يزرعوها و لهم شطر ما يخرج منه (صحيح البخارى: ٤٢٤٨)

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4248. Narrated 'Abdullāh may Allah be pleased with him The Prophet eace be upon him gave him (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

١٧٨٢- عن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه لامرأة من الأنصار - سماها بن عباس فنسيت اسمها - : "ما منعك أن تحجى معنا؟" قالت: كان لنا ناضح فركبه أبو فلان و ابنه، لزوجها وابنها، وترك ناضحاً ننضح عليه. قال: فإذا كان رمضان اعتمرى فيه فإن عمرة في رمضان حجة" أونحواً مما قال (صحيح البخارى: ١٧٨٢)

1782. Narrated 'Ata': I heard Ibn 'Abbas may Allah be pleased with him saying, "Allah's Messenger asked an Ansari woman (Ibn 'Abbas named her but 'Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e., her husband and her son) rode it and left one camel for us to use for irrigation.' He peace be upon him said (to her), 'Perform 'Umra when Ramadan comes, for 'Umra in Ramadan is equal to Hajj (in reward),' or said something similar."

عن أبى موسى رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا جاءه السائل و طبلت إليه حاجة قال: "اشفعوا تؤجروا و يقض الله على لسان نبيه ما شاء" (صحيح البخارى: ١٤٣٢)

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1432. Narrated AbU Musa may Allah be pleased with him "Whenever a beggar came to Allah's Messenger ;, or he was asked for something, he would intercede (and say to his Companions), "Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His **Prophet's tongue**

APPENDIX B

BIOGRAPHIES OF *AL-BUKHARY* AND THE THE TRANSLATOR OF *SAHIH AL-BUKHARY*

1. Biography of *Al-Imam Al-Bukhary*:

He is Muhammed bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhary. He was born on 13th Shawal in the year 194 A.H. in Bukhara in the territory of Khurasan (west Turkistan). His father died when he was still young. His father did not feed him except from Halal (legal) money. His father said on the bed of his death that he did not know a piaster of his money of Haram (illegal) or untrusted money

Al-Imam Al-Bukhary was born blind and his mother was keeping crying and praying all the time to her God Allah to make her son could see. Once she saw in a dream night that some one saying to her that Allah made her son could see because of her much many prayings.

"إن الله قد رد بصر ولدك بكثرة دعائك"

His sight was so strong that he could read and write in the moon's light.

He is looked after by his mother. He memorized the Holy Quraan. At the age of ten he started acquiring the knowledge of Hadith. At the age of sixteen

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he travelled to Mecca with his mother and his elder brother to learn from its religious scholars and stayed in it for about two years, and then he went to Al-Madinah. After four years he travelled to Basra, Kufa, Baghdad and many other places including Egypt and Syria.

It is said that Al-Imam Al-Bukhary before his collecting the Ahadith of the prophet Muhammed peace be upon him saw himself , in a dream, standing infront of the prophet Muhammed peace be upon him, holding a fan in his hand and driving away the flies from the prophet Muhammed, peace be upon him. Imâm Bukhari asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet, peace be upon him.

Imam Al-Bukhary gathered about 300,000 hadiths of which he memorized nearly 200,000 but he only chose approximately 7,275 Hadiths,with repetition and about 2,230 Hadiths without repetition of which there is no doubt about their authenticity.

At the age of 62 he died on 1st Shawwal 256 A.H., and was buried in Khartank, a village near Samarkand. May Allah have mercy on his soul.

2. Biography of Dr. *Muhammed Muhsin Khan*, the translator of *Sahih Al-Bukhary*:

He is *Muhammed Muhsin* s/o *Muhi-ud-Din bin Ahmed Al-Essa Al-Koashki Al-Jamandi Al-Afghani*. He was born in the year 1345 Al-Hijri, in Qasur, a city of Punjab province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. He belongs to the famous tribe Al-Koashki Al-Jamandi in Afghanistan. The place of his tribe was in the valley of Afghanistan south east of the city of Kandhar (Afghanistan).

He had most of his education in the city of Kandhar, and then he gained Degree in Medicine and Surgery from the University of *Punjab, Lahore*. He worked after that in the University Hospital in *Lahore*. Then he travelled to England and stayed there for about 4 years where he got the Diploma Chest Diseases from Wales University. Then he worked in the Ministry of Health in Saudi Arabia. He stayed there for about 15 years; most of that period was at *At-Taif*, where he worked as the Director of El-Saddad Hospital. He, then, moved to *Al-Madina Al-Munawwara* where he worked as a chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Hospital in *Al-Madina Al-Munawwara*.

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It was the dreamnight that led *Muhammed Mohsin Khan* to translate the meanings of Sahih (*Al-Imam*) *Al-Bukhary*. He worked for a period of time in England and moved from there and settled in *Al-Madina Al-Munawwara* after he had witnessed an amazing matter of great fear and splendor during a dream at night. He saw the Messenger of Allah, *Muhammad* - peace be upon him - in that dream and the seeing of the Prophet *Muhammad* - peace be upon him- in a dream means the truth. He saw him in a great gathering and *Muhammad Muhsin* went ahead to kiss his knees, but the Prophet – peace be upon him- did not allow him to kiss them. He –peace be upon him- was sweating profusely and *Muhammad Muhsin* started drinking his sweat – peace be upon him - till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet -peace be upon him- asked him for a piece of paper and wrote on it that he – peace be upon him- wants him. Then the Prophet – peace be upon him - stamped it (that piece of written paper) with his stamp (*Muhammad*, the Messenger of Allah)... till the end of the dream. So when *Muhammad Muhsin* got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the AhadIth (statements, etc.) of the Prophet Muhammed, peace be upon him. (Khan, 1997, P12)

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For the above mentioned *Muhsin Khan* searched for a project to serve his religion. He found that the book of *Sahih (Al-Imam) Al-Bukhary* is the most trusted and authentic book among the books of the prophet *Muhammed*, peace be upon him, which needs to be translated into the English language. He saved no effort to translate its meanings. He translated the original manuscript of *Sahih Al-Bukhary*. The project took about twelve years to be completed in nine volumes.

Allah (glory be to him) honored and helped him to translate also the meanings of Ahadith of the book *Al-Lu-Lu-wal-Marjan* and the meanings of the interpretation of the Noble Quraan into the English language.

3. A note about the researcher:

The researcher could not compare herself to one of the above mentioned religious scientists like *Al-Imam Al-Bukhary* or *Dr. Muhsin Khan*. She already sees herself inferior to them and asks Allah to make her one of the pious single-minded slaves of Him. However, there are important truthful dreamnights that the researcher had witnessed before she started out to do such a research. Although the researcher knows that there are some people who may trivialize these dreams when they hear about it but they come to be true. At the very beginning of this research, the researcher had not determined in what topic she would do her research yet. However, she had put in mind to do her MA dissertation in a topic related to the

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Holy Quraan. She intended to do her research in "Metonymy in the Holy Quran". Shortly after, she saw in a dreamnight that Prof.Hesham Hassan who was really a trusted guide, to her, saying to her: "Do your research in the said and done situations of the prophet Muhammed peace be upon him"and literally as: "المواقف الفعلية و القولية لرسول الله صلى الله عليه و سلم". Thus, the dissertation turned to be "the metonymy in prophetic speeches". The researcher, after that, saw in a dream the same person sitting on a chair and she was sitting on the ground, then he said to her: "the title of your thesis is (المجاز المرسل و الكناية فى حديث خير البرايا) *Al Majaz Morsal* and *Al Kinaya* in speech of the best one of the human beings". The researcher is really indebted to Prof.Hesham as he saves no effort to encourage her, help her - since she was an undergraduate student - and to provide her with the much needed references on her study. May Allah reward him with goodness.

SUMMERY

Why the use of metonymy?

Metonymy is a linguistic phenomenon in which words or expressions are used in a way different from their literal meanings. The difficulty of rendering metonymic expressions from one language to another, such as from Arabic into English, stems from the following factors:

- **Metonymy in Hadith is culture specific**

The difficulty of translating metonymic expressions is attributed to cultural differences. Different languages conceptualize and create symbols in varying ways, and therefore the sense of the metonymic expressions is to a great extent culture specific

- **The Lack of English equivalents either in structure or lexis**

The translators may not find an accurate equivalent of these metonyms while rendering them from one language into another.

Thus, the translator should be aware of the problems of linguistic and cultural differences and try to overcome such problems.

- **Why Prophetic Hadith?**

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The difficulty of translation is increased when it is related to a religious text as the Qur'an and Hadith.

- **The special nature and distinctive style**

The special nature and distinctive style of Prophetic Hadith keeps it unique in character.

- **Prophetic Hadith is a text rich with eloquence.**

Prophetic Hadith is revealed by Allah to Prophet Muhammad. This is evident as Allah the Almighty says in His Book: “And he (Muhammad) speaks not of his own desire. It is but a revelation revealed” (Qur'an 53: 3-4). Thus, Prophetic eloquence is the best example of Arabic eloquence.

Therefore, the translator should observe the highly figurative style of Hadith provided that the TL should sound natural and plausible to the TL reader.

- **Purpose of the Study:**

1. Find out the extent to which the translator has succeeded to reproduce metonyms in Prophetic tradition into English.
2. Identify the strategies adopted in translating the metonyms at hand.

- **Operational Definitions:**

- **Domestication Strategy of Translation:**

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Domestication is the translation strategy in which a transparent fluent style is adopted in order to minimize the strangeness of the foreign text for target language (TL) readers. In this way, the translator moves towards the TL readers through rendering the SL values and culture into more familiar ones related to the foreign culture values. As a result, the TL readers are able to understand the target text.

• **Foreignization Strategy of Translation:**

Foreignization is the type of translation in which a target text is produced which deliberately breaks target conventions by attaining something of the foreignness of the original. In this way, the TL readers move closer to the source language (SL) cultural values and exchanging cultures may happen. However, the translated text sometimes seems unnatural and alien for the TL readers as there may be unfamiliar terms of the SL.

▪ **Organization of the Thesis:**

This study consists of an introduction (chapter one), other two chapters and a conclusion.

Chapter one, **Introduction and Research Methodology**, underlines the topic of this study as well as the methodological issues.

Chapter two, **theoretical frame work**, presents the two strategies of translation, foreignization and domestication, and it also includes some points to

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identify the meaning and functions of cognitive linguistics, semantics, pragmatics, and sociolinguistics and their effective role in translating metonymy.

Chapter three tackles metonymy, euphemism, taboos and euphemistic metonyms in Arabic and English.

The fourth and last chapter, metonymy in selected texts in the Hadith of the prophet Muhammed peace be upon him, is solely dedicated to analyzing and evaluating the data collected from prophetic tradition using the procedures mentioned in the research methodology and the strategies of foreignization and domestication. The researcher intentionally mentions not only the metonymic utterance but also the whole text of the Hadith in order to involve the reader through the morality and spirituality of the honorable Sunnah. It also represents suggested translations when the translation at hand fails to reproduce the original metonymy.

Finally, the **conclusion** sums up the results and findings of the study

○ **Methods**

This study draws its corpus from the metonyms in prophetic *Hadiths* in *Sahih-Al Bukhary* and its translation by *Khan* (1997) that is considered the most reliable source of authentic Hadith of the prophet Muhammed peace be upon him. There

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are 29 Hadiths which are the corpus of the study. The first part of the corpus contains 21 Hadiths including metonyms for sexual acts and 1 Hadith including metonyms for excretion affairs. The second part of the corpus contains 7 Hadiths including metonyms for untaboored topics known as *Kinaya* and *Majaz Morsal* in Arabic.

o Procedure

- The semantic and pragmatic meaning of each metonym is identified.
- The selected Hadiths are classified as hadiths about sexual acts, excretion affairs, and Hadiths with *Kinaya* and *Majaz Morsal*.
- The translation of Prophetic Hadith in Khan's version is provided
- the hadith is presented and it shows where a euphemistic metonym occurs
- The linguistic analysis is provided in order to enable the reader to understand the cultural background of the Hadiths in this era.
- The metonyms in Hadiths under investigation are analyzed

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- The English translation of the metonyms is evaluated. The aim is to identify the extent to which the translator has succeeded in reproducing such metonyms.

○ **Results:**

In the study there are 27 Hadiths containing 41 metonyms in *Sahih Al-Bukhary*. The metonyms in the Hadiths are classified as: euphemistic metonyms indicating taboos used in order to avoid embarrassment and disgust like the metonyms for sexual and excretion affairs, and metonyms indicating untaboos like euphemistic metonyms used for making expressions sound much better. The study includes 19 Hadiths containing metonyms for sexual affairs, 1 Hadith containing 2 metonymic expressions referring to excretion affairs, 5 Hadiths containing metonyms for untaboo topics and 2 Hadiths containing metonyms known as *Majaz Morsal* in Arabic. The translator, Khan, succeeds in rendering 21 metonyms (51.2%) correctly as he manages to convey to the TL both the intended and the euphemistic meaning, yet he failed at translating 18 metonyms (43.9%) by sacrificing either the euphemistic meaning or the intended one. Furthermore, there are 2 metonyms (4.8%) which need further clarification. It is important to note that **there are various degrees of success and failure in the assessment of these Hadiths**, e.g. the translation of a certain Hadith can be partially successful,

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successful to a certain degree, totally missing of the figurative language, flattening it, or partially missing it.

- The study suggests the foreignization strategy for translating figurative language in Prophetic Hadith.

الملخص العربى

تتناول هذه الدراسة كيفية ترجمة الكناية في الحديث النبوي الشريف في صحيح البخاري استنادا على ترجمة محسن خان إلى اللغة الإنجليزية. وحيث إن السنة المشرفة هي مصدر تشريعى ثان لتعاليم الدين الحنيف من لدن رب العالمين حيث يقول رسولنا الكريم صلى الله عليه وسلم إنه بعث ليتمم مكارم الأخلاق. فالسنة المشرفة تعد تبياناً لأي الذكر الحكيم ، إذ نجد فيها تفاصيل مهمة لشعائر الله التي وردت في القرآن الكريم. فمثلاً، بدون الحديث الشريف لا يعرف المسلم عدد ركعات فروض الصلاة ولا مقدار الزكاة ولا أركان ومناسك الحج والعمرة. ومن خلالها أيضاً يعرف المسلم حدود الحرام والحلال.

وعند ترجمة الحديث وسنة رسول الله صلى الله عليه وسلم لا بد أولاً من تحري الدقة والأمانة في المقام الأول فضلاً عن سلاسة الأسلوب وأركانه بقدر الإمكان حتى يتسنى نقل رسالة وفحوى وهدى أقوال الرسول صلى الله عليه وسلم.. وقد يجد المتحدث باللغة العربية فضلاً عن أخيه المتحدث بلغة غيرها صعوبة في فهم وإدراك بيان و أسلوب ولغة الحديث النبوي نتيجة لورود العديد من الصور البلاغية مثل الاستعارة والكناية والتشبيه وغيرها. لذا تكون مهمة المترجم هنا جد مهولة. وعلى المترجم إذا أن يمتلك ناصية اللغة العربية باعتبارها اللغة الأصل وكذا اللغة المترجم إليها باعتبارها لغة النص المستهدف. وحرى بنا أن نقول أن معظم من تصدوا لترجمة السنة المشرفة لم يرقوا إلى نقل بيانها على الوجه الأكمل.

ومن هنا كان الغرض الرئيس لهذه الدراسة ترجمة الكناية في الحديث النبوي من الناحية الدلالية والتداولية. وتشير الدراسة إلى تقارب حدود المعنى الدلالي والمدلول التداولي للكناية، لذا بدأت بتحري معناها لغوياً في أشهر وأهم المعاجم الإنجليزية والعربية مثل معجم أكسفورد الإنجليزي ووبستر الأمريكي ولسان العرب لابن منظور. كما حاولت الدراسة تناول مشكلة ترجمة بعض

الأمر الشائكة في تعابير الحديث مثل التلطف في الكلام عند الحديث عن أمر يعده الناس محظورا وغير مقبول مثل العلاقة الحميمة بين زوج وزوجته والتغوط وغيرها من الأمور. ومن الأمثلة التي وجدها المترجمون بمثابة مشكلة عويصة ترجمة كلمات مثل "جامع و قارف و لامس وغيرها" حيث ينقلها معظم مترجمي الحديث في كلمة واحدة في اللغة الإنجليزية غير مدركين لطبقات المعنى الدفين لها في اللغة والثقافة العربية.

وتنقسم الدراسة إلى مقدمة و أربعة فصول وخاتمة بالإضافة إلى قائمة مراجع ومصادر البحث . أما المقدمة فتناولت منهج ومشكلة البحث الرئيسية والغرض من الدراسة بالإضافة إلى الدراسات السابقة التي كتبها باحثون سبقونا في هذا المضمار. وقد ورد من ضمن أسئلة البحث التي حاول الإجابة عليها مدى توفيق المترجم في نقل رسالة الحديث ومعناه وما ورد فيه من محسنات مثل الكناية والمجاز المرسل إلى اللغة المستهدفة ومدى فهم القارئ الأجنبي غير العربي لفحواها.

أما الفصل الثاني فقد جاء بعنوان "الإطار النظري للدراسة"، حيث تناول الإستراتيجيات الأساسية في الترجمة مثل إطراري التقريب والتغريب. وقد بدأت بمحاولة لتعريف المصطلحين لغويا واختلاف آراء المنظرين في مدى أفضلية أي الإطارين عند نقل نص من لغة أصلية إلى لغة مستهدفة. ومن مزايا استخدام هذه الإستراتيجية نقل تعابير خاصة بقيم ثقافة لغة أصلية إلى لغة أخرى والاختلافات الجوهرية بين مفاهيم الثقافات لبعض الأمور الخاصة بالسلوك البشري حتى يتسنى للقارئ الوصول إلى مغزاها. كما تطرق البحث إلى دراسة طبيعة كل استراتيجية على حدة والقيم التي تحد التقاليد المتبعة في ثقافة من الثقافات واتباع منهجية التقريب أو التغريب عند ترجمتها إلى اللغة المستهدفة. كما تناول هذا الفصل كذلك علاقتها بعلم اللغة المعرفي الإدراكي والظواهر الخاصة بفرعي اللغة: الدلالية والتداولية.

وجاء الفصل الثالث بعنوان "ترجمة الكناية والتلطف في الكلام والمحظور اللغوي بين العربية والإنجليزية". وبدأ بمحاولة لتعريف الكناية في اللغة الإنجليزية والمدلول المفاهيمي لها واستطلاع آراء علماء اللغة في هذا الشأن. وبعد ذلك عرج إلى تعريف الكناية والمجاز المرسل

باعتباره الشق الثاني لها، في اللغة العربية ، فهناك المجاز المرسل وعلاقاته الكلية والجزئية والمسببية والحالية والمجاورة والمحلية وغيرها. كذا صعوبة نقل المجاز والكناية وفقا لجماليات اللغة العربية إلى اللغة الإنجليزية. لذا تلجأ كثير من اللغات إلى استشراف رموز خاصة عند نقل الكناية والمجاز. ثم جاء بعد ذلك تعريف لمصطلح التلطف في الكلام في معاجم اللغة الإنجليزية التي ورد فيها أن المصطلح يستخدم في المقام الأول تعبيرا لطيفا لتخفيف وقع معنى شديد الأثر على السامع. وكثيرا ما يستخدم التلطف في الكلام في الحديث اليومي للغتين العربية والانجليزية. ثم تلى ذلك محاولة لتعريف اللفظ المحظور في اللغتين الإنجليزية والعربية وكيفية نقلها من إحدى اللغتين إلى الأخرى. علاوة على ذلك تم دراسة ونقد ترجماتها في صحيح البخاري لمحسن خان بقدر الإمكان.

ثم جاء الفصل الرابع بعنوان "تحليل بيانات الدراسة" وبعد مقدمة تمهيدية تم تناول أمثلة من الأحاديث النبوية المترجمة في صحيح البخاري للمترجم محسن خان ودراسة ونقد ترجمة كل من الكناية والمجاز المرسل الواردة في تلك الأحاديث. وقد ارتكز اختيار الأحاديث على تلك التي تناولت الموضوعات الشائكة مثل تلك الخاصة بالمحظور اللغوي علاوة على ترجمة أحاديث عالجت مسألة التلطف في الكلام. و تم تقسيم هذا الفصل إلى ثلاثة أقسام عالج القسم الأول مجال العلاقة الحميمة بين الرجل و المرأة وتناول القسم الثاني الكنايات غير المحظورة فى الأحاديث المختارة وعالج القسم الثالث أمثلة من الحديث لبعض علاقات المجاز المرسل مثل السببية و الجزئية و الآلية وغيرها.

ثم جاءت الخاتمة لتلخص ما توصل إليه البحث من نتائج وتلاها قائمة المراجع والمصادر التي اطلع عليها الباحث.

المستخلص العربي

ترجمة الكناية في عينة منتقاه من أحاديث النبي (صلى الله عليه و سلم): دراسة تداولية

رسالة مقدمة لنيل درجة الماجستير في اللغويات

من الطالبة: إيمان سيد عبد المجيد على حبيب

تحت إشراف

أ.د. محمد سعيد نجم أ.د. أسماء فاروق عيسى

أستاذ اللغويات أستاذ الحديث

قسم اللغة الإنجليزية قسم اللغة العربية

كلية الآداب - جامعة طنطا كلية الآداب - جامعة طنطا

تتناول هذه الدراسة ترجمة الكناية والمجاز المرسل في الحديث النبوي في كتاب صحيح البخاري ترجمة محسن خان من العربية إلى الإنجليزية. إذ تبدأ الدراسة من منطلق أن الصور البلاغية تستخدم لغويا ومجازيا لأغراض عدة منها صياغة المعنى في أفضل تعبير ووصوله للمتلقى في أفضل صورة. حيث تترجم الكناية من الإنجليزية إلى العربية في طريقتين اثنتين: هما الكناية والمجاز المرسل. وتعتمد الدراسة في مجملها على مجموعة مختارة من الأحاديث المحملة بالكناية والمجاز المرسل من كتاب صحيح البخاري، حيث تم تحليلها وتقييم ترجمتها من الناحيتين اللغوية الدلالية والتداولية. وحيث أن النص الديني له طبيعة خاصة في نفوس البشر فيلزم الحفاظ على تلك الخاصية عند نقله من لغته الأصلية إلى اللغة المستهدفة وهي في حالتنا هنا من اللغة العربية إلى اللغة الإنجليزية. ويؤدي ذلك إلى صعوبة المهمة التي يضطلع بها مترجم

النص الديني مثل القرآن والحديث النبوي الشريف. لذا حاولت الدراسة الحالية تتبع وتمحيص مدى نجاح المترجم في توصيل رسالة المعنى الأصلي دونما التضحية بجمالية الأسلوب الفني والصور البلاغية في اللغة الأم.



جامعة طنطا
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قسم اللغة الإنجليزية

ترجمة الكناية في عينة منتقاه من أحاديث النبی (صلی الله علیه و سلم): دراسة تداولية

رسالة مقدمة لنيل درجة الماجستير في اللغويات
من الطالبة:

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